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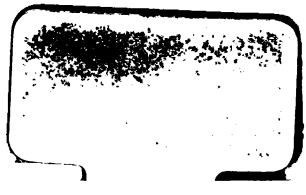

BIBLIOTHECA RODERIANA

J. Holloway Lith. Bath.

MEDAL STRUCK BY POPE GREGORY THE XIII.
IN COMMEMORATION OF THE MASSACRE OF FRENCH PROTESTANTS.
ON THE FEAST OF ST. BARTHOLOMEW 1572.

THE

MASSACRE

OF

SAINT BARTHOLOMEW;

WITH

A CONCISE HISTORY

OF

THE CORRUPTIONS, USURPATIONS,

AND

ANTI-SOCIAL EFFECTS OF
ROMANISM.

BY

SIR W. S. R. COCKBURN, BART., A.M.

LONDON:
JOHN W. PARKER, WEST STRAND.

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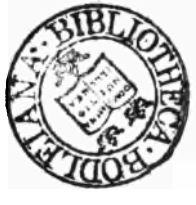

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PREFACE.

The citizens of Bath, to whom the following pages are addressed, are sufficiently acquainted with those particulars of the Maynooth controversy in this city, which appear to me to require the following historical epitome. As some introductory explanation may, however, be desired by others, into whose hands this little work may fall; in the first place, I earnestly request a fair consideration of the statements upon both sides, as they are detailed, in the pamphlet reports of *The Bath Protestant Meeting, held on the 13th of March*, 1838; of the counter-meeting, styled *Equal Laws for Ireland*, of the 20th of March; and of the pamphlet entitled *Popery Illustrated*, in which the controversy resulting from those meetings, has since been collected and published by some zealous friends of Christian truth, and British fairness.

It will then be sufficient that I explain, that, upon the 12th December, 1837, forty-one of the highly respectable clergy and laity of Bath and its neighbourhood signed a requisition, of which the following is a copy:—

REQUISITION.

"It appearing highly desirable, in the present state of the public mind respecting the encroachments of Papacy in these Protestant realms, to give the inhabitants of Bath and its vicinity an opportunity of hearing, from their own lips, the statements of the Rev. Robert M'Ghee, and the Rev. Hugh M'Neile, we, the undersigned, earnestly request the favour of a visit from those gentlemen at their earliest possible convenience."

Gorges Lowther
James Hammett
Richard Heywood
John East, Clerk, *Curate of St. Michael's*
Thomas Slater
Q. H. Stroud
George G. Gardiner, Clerk, *Assistant Minister of the Octagon Chapel*
Basil Marriott
Edw. Tottenham, Clerk, *Minister of Kensington Chapel*
Melmoth Walters, *Batheaston*
Frederick Field, Surgeon
Charles F. Reichel, *Minister of the United Brethren*
Arthur Stanley
Edwin T. Caulfeild
W. J. Morgan, M.D.
William Slater
Charles P. Slater, Surgeon

Edmund Crawley, Clerk
John Bond, Clerk, *Vicar of Weston, near Bath*
Sampson Jervois, R.N.
Orford Gordon, Bart.
W. D. Willis, Clerk, *Rural Dean*
Thomas Grace, D.D.
W. C. Andrews, H.E.I.C.
C. Trelawney Collins, *Rector of Trinsbury*
William Dick, Bart.
William Gardiner, Clerk
Mourant Brock, Clerk, *Chaplain to the Penitentiary*
Abel Straghan, Clerk
Thomas Blair, H.E.I.C.
John Hunter, Clerk
Charles Davies, Clerk
William Batchellor, Clerk, *Curate of Chilcompton*
H. L. Prince
Harvey Marriott, Clerk, *Rector of Claverton*
William Hogson, Clerk, *Minister of Combe Down*
Edward Marsh
Thomas Read
Francis Lockey, Clerk
C. Penruddocke
J. Pears, Clerk, *Rector of Charlcombe*

Although the object of the meeting, which ensued, was more restricted than the requisition originally contemplated; yet this document sufficiently answers the assertion of our opponents, that it was convened "for a high church object:" for I defy them to point out five of the whole forty-one requisitionists, whom, whether

in praise or blame, they would denominate of the high church party. No! the object of those who met was not a party, but a purely Protestant one.

In consequence of that requisition, those able defenders of the Protestant cause, the Rev. R. J. M'Ghee, and the Rev. H. M'Neile, addressed the first of the above-mentioned meetings at Bath, on the 13th March, 1838. At the request of a large number of the clergy and laity, I consented to preside upon that occasion. The understanding was, that the object of the meeting was simply to show cause for a parliamentary inquiry into the alleged abuses of Maynooth college, in still teaching those anti-social doctrines of which modern Romanists generally profess their horror, "as exploded instances of by-gone intolerance." It was also intended, should sufficient cause be shown, to petition parliament for a withdrawal of Protestant funds from that institution. Although my comparison of that meeting, and similar ones, to a grand-jury might seem strange to those who fancied that "grand-juries hear the defendants;" it will be thought, as I termed it, "sufficiently complete for illustration," by all who are really acquainted

with the constitution and proceedings of grand-juries." Other objectors would see, that a charge is, in proportion, as public by being known to witnesses examined by grand-jurors, as a case laid before a provincial auditory—the latter not more public than the former: for, as the county case is not *completely* public until both sides are for the first time heard in open court, so neither is a case, laid before the public of a single city, exposed to the whole nation, until discussed in the nation's senate.

This proceeding seemed to me so entirely just and reasonable, that I was, as some may think, simple enough to expect that we should be joined in it, not only by protestants of every religious sect and political party; but even by those Roman Catholics, who, indeed, sincerely desired to banish from their institutions the anti-social abuses which they so stoutly disclaim. If vanity, of which I have been so charitably accused, had been my motive, it would have been too well indulged by the honour of presiding over the most influential, and the most intelligent meeting, as well as one of the most numerous and important, ever held in Bath. But if, as I fancied, I accepted the chair

at the wish of those whose opinions and characters I so highly respected, in the hope, that I might preserve peace as well as order, and that the result would be satisfactory to almost all of my fellow-citizens, then that hope was not altogether fulfilled. I endeavoured to express my feeling upon that occasion, by the "fervent hope that the blessed influence of the commencement would diffuse charity, good-will, and good order, throughout the rest of the proceedings;" "that whilst the reverend witnesses, as those who fear God and not man, shall boldly do their duty to their country by warning her against what they think a destructive public system, they will treat the private feelings of our Roman Catholic countrymen with that tenderness and respect which are due to every man's religion; remembering that, for our various opinions, we are alone accountable to Him who is not only our omnipotent Judge, but our all-merciful Father." That I, in some degree, succeeded in thus explaining myself, was acknowledged in the pamphlet of one who took an active part in opposition to these proceedings. That occasion afforded a curious instance of the false impression which a few noisy individuals are able to produce: for, the

interruption of such having led me to think that I might have difficulty in deciding upon the show of hands, I was not a little surprised to find that the number of opponents did not amount to one in twenty of that great assembly; a sufficient answer to the assertion that, "as the amendment was not put, it is impossible to know whether the resolutions or the amendment would have been carried," and "the latter meeting avoided!"

After these proceedings, in which I consider that every allegation was most clearly proved, and which, I doubt not that a deliberate and fair comparison of our report with that of the counter-meeting will but the more confirm, several gentlemen, who had been present, were requested to examine and pass judgment upon the extracts and translations produced by Mr. M'Ghee in evidence. After a long and careful comparison of those with the original documents, and both with the *Chronicle* report, which I still possess; and in which we did restore "facto" to "jure," —"spiritual" to "temporal,"—and "clubs" quasi "fustibus" to "cords," from "funibus," &c. we "certified that the extracts were accurately taken, and the translations faithfully and cor-

rectly made" from "the original volumes which are returned to the Commissioners of education by the Professors, as Standards and Class-books at Maynooth." Now begging attention to the fact, that our certificate did, and could relate only to the volumes of *Canonists*, &c., laid before us: and having no need to plead that my first answer to Dr. Brown's attack was from sudden circumstances so hastily thrown together, that whilst the compositor was putting one part into type, I was writing another in the office; I confidently refer to the whole subsequent correspondence to prove that Dr. Brown vainly attempted to found his charge against us of "a crime of the blackest die," upon the alleged mistranslation, in all that mass of evidence, of three words only,—and this, although it was perfectly immaterial to the subjects in question, which renderings were most correct,—yet that in each of the three cases, "any schoolboy in Latin" must see that Mr. M'Ghee's rendering, which we sanctioned, *was* substantially correct, and that Dr. Brown's blustering accusations were equally frivolous and unfounded.

Towards the end of the Protestant meeting a printed notice was handed up to the platform, of

a counter-meeting to be held forthwith at the room in Quiet Street; but this was silently abandoned. Afterwards, however, when Messrs. M'Neile and M'Ghee had departed with all the documents in question, and Mr. Tottenham, the other public champion of Protestantism, was in a foreign land, then the political band of Romanists, Unitarians, Republicans, *et id genus omne*[1], took courage, and came out before a small and motley audience in the farce styled "Equal laws for Ireland." It is surely difficult to know which is the greatest subject of wonder, —the conduct of those Romanists who thus use as their tools those whose religion they profess the most to abhor, or the inconsistency of those other Dissenters, whose chief objection to the Church being that "she is still too Popish," yet unite with Papists themselves in so monstrous a coalition; and who, refusing to pay their just and legal debts to a Church from which they profess to differ so little, yet volunteer to support the worst abuses of Popery, of which they declare so holy a horror! And it is not a little remarkable that, although Bishop Baines

[1] The arrangements for the meeting were made jointly by an Unitarian minister and a Romish attorney.

had declined for his clergy Mr. M'Ghee's manly invitation to meet him, face to face[1], upon the plea that he would "not allow his clergy to degrade their station by *appearing before a public assembly, to defend their doctrines*, at the requisition of such unauthorized, and otherwise ineligible persons as Mr. M'Ghee;" yet his clergy *did* appear, upon this latter occasion[2], before a far more *popular*, though less numerous assembly, to defend their doctrines from Mr. M'Ghee, though at the requisition of no one. They certainly, however, *did* take especial care to avoid a meeting with any awkward and ineligible opponents, by not giving them notice of their intended appearance. It is also curious that the speakers upon that occasion should, in the face of these facts, talk to their auditors of "fair and open conduct," and of "persons being condemned in their absence!"

But here I may observe that I am much more inclined to believe that the above formed one of the few cases in which Romanists dare to act without the authority of their superiors, than

[1] Vide Bishop Baine's letter of 12th March, 1838, in pamphlet, *Report of the Protestant Meeting.*

[2] The leading Romish clergy of Bath were there.

that so flagrant a mistake should have been made by Bishop Baines, whose general manners, conduct, and mode of controversy, have ever been very different from those of Dr. Brown and Co.

In the course of that farce, the authority of a Mr. Bicheno was quoted, to prove the "exemplary conduct" of the Popish priests of Ireland; and thence it was concluded, that "the worst possible principles" could not have produced such "exemplary conduct." Those who claim that as a logical argument, must allow a contrary conclusion to be drawn from contrary premises, of better authority; and that the worst possible conduct could not be the result of good principles. Without burdening these pages with the numerous instances in which the Romish priests have instigated, if not perpetrated, some of the worst of even the truly atrocious crimes of Ireland[1], it will here suffice to quote that, which must be undeniable authority with the audience upon whom the above false impression was attempted to be made,—I mean that of the *liberal* Mr. Inglis, who, when contrasting the much-libelled Protestant clergymen

[1] Vide Appendix.

of Ireland with the Popish priests, says, at p. 197-8:—

"I was happy to find the Protestant clergy of this part of Ireland greatly respected; and this respect is evinced in singular ways. From time to time great emigration has taken place from this part of Ireland to America; and it is not unusual for remittances to be sent home from the colonies, by those who have emigrated, for the use of their poor relatives. Now, it is a curious fact, and a fact that consists with my knowledge, that Catholic emigrants send their remittances to the care, not of the Catholic priest, but of the Protestant clergyman, to be by him distributed amongst those pointed out. The same respect for, and reliance on, the Protestant clergyman, is evinced in other ways. It is not at all unusual for Catholics, possessed of a little money, to leave the Protestant clergyman their executor, in preference to their own priest, or any other individual. The Irish peasant has naturally a respect for, and confidence in, a gentleman, of whatever persuasion he is. Ah! how the gentlemen of Ireland have laboured to eradicate this respect, and to destroy this confidence! Yet it still exists, and needs

but a little intercourse, and a little kindliness, to be at any time restored. The influence of the Catholic priesthood is seen on all occasions, excepting those in which the guardianship of money is concerned; and it is to be regretted that this influence is not always well exerted.

"Every one who knows anything of magisterial business in Ireland, or who has had opportunities of attending assizes or sessions, well knows that this influence is frequently exerted, in co-operation with the peasantry, against the law, and in screening criminals from its operation. A hundred instances of this are upon record. I know a case in the county of Longford, of a man being put upon his trial for abduction, when the priest volunteered to give the man a character; and yet the individual tried had been concerned in two other cases of abduction, and it came out on cross-examination that these facts were perfectly known to the volunteering priest. I do look upon it as most important to the civilization, and to the peace of Ireland, that a better order of Catholic priesthood should be raised. Taken, as they at present are, from the very inferior classes, they go to Maynooth, and are reared in monkish igno-

rance and bigotry; and they go to their cures with a narrow education, grafted on the original prejudices and habits of thinking, which belong to the class among which their early years were passed. From my considerable experience of Catholic countries, I know enough of Popery to convince me how necessary it is that its priests should have all the advantages which are to be gathered beyond the confines of a cloister.

* * * * * *

"I am sorry to be obliged in this place to record a fact to which I should not have given credit on any evidence less conclusive than that of my own eyes. The Roman Catholic chapel is newly erected, and is yet unfinished; and I was told that the anxiety to obtain funds for its completion gave rise to the enaction of some curious scenes at the door. I went there about ten o'clock; and I certainly did witness a scene of the most singular kind. The gates were shut, and four men stood by. One had a silver salver to receive the larger contributions; two were provided with wooden ladles for the copper offerings: and these they shook in the ears of every one who approached:—and one man, the priest, stood just within the gate, armed with a

shillelah. *No one was admitted who did not contribute!* I saw a man attempt to pass without contributing; and I saw the priest push and buffet the man, and at length strike him several times with his stick, and knock his hat off his head! This is no matter of hearsay; I saw it, and I saw from thirty to forty persons kneeling outside of the gate on the high road,—poor persons who had not a halfpenny to spare. To be more and more sure, that this was the cause of their remaining without, I gave some halfpence amongst them, and saw them admitted. The influence of the Catholic priesthood in this neighbourhood is great; but from all that I could learn, and from conversations I have myself held with the lower classes, I have some reason to think it is on the decline."

The evil and anti-social influences of Popery generally are too fatally apparent, when the morality, order, and comfort, which prevail in the northern and Protestant parts of Ireland, are fairly compared with the awful crimes, disorder, and misery of the Popish portions of the same country. A similar comparison between the Protestant and the Popish cantons of Switzerland, and indeed between the Protestant and

Popish sections of every country where both religions exist, will produce the same result.

When we consider that this immense difference subsists between the people of the self-same countries—when we know that the Irish people, removed from the thraldom of their priests, and therefore from the immediate influence of their baneful principles, are at least equal to any other men in generosity, benevolence, open-hearted sincerity, gratitude, industry, and a brave self-devotion to our common country; yet that, under the misguidance of their ferocious priests and agitators[1], they are degraded by crimes and misery unknown in other lands less sunk in abject slavery to Rome. When we know that the people of Ireland were not only religious and prosperous, but the most learned and enlightened of the European nations[2], previously to the fatal moment that Henry II.[3] forced them fully to admit the authority and corrupt innovations of Popery; and when we know that, whilst other nations have become more enlightened, free, and flourishing, as they have become Protestant, yet

[1] Vide Appendix.
[2] Vide MOSHEIM's *Eccles. Hist.* Appendix.
[3] Vide Appendix.

Ireland has become more and more debased and miserable in proportion to the increase of her corrupt religion;—what reasonable conclusion can be drawn but this—that the crimes and miseries of Ireland are to be attributed to the principles of Popery? The following quotation seems to me most applicable to this point; it is from the Rev. C. Woolfe's speech at the Irish Tract Society meeting at Edinburgh, in May, 1821:—

"The Irish character seems to possess a greater capability, either of good or of evil, than that of any other nation upon the face of the globe. There is a quickness of intellect, a vivacity of fancy, a restlessness of curiosity, and a warmth of heart, that can be turned either to the very best or the very worst of purposes, and form the elements either of the most exalted or the most degraded of rational beings. They in some degree resemble in their effects the power and versatility of fire, that sometimes bursts from the volcano, and overflows and desolates the whole scene by which it is surrounded; that is sometimes applied by the incendiary to the house where the family are sleeping at midnight, and consumes them in their beds; or can be turned, by powerful machinery, to the service of man, and can be

made to rise in incense before the throne of God in heaven. And thus also these elements, when either left to themselves, or perverted by designing and wicked men, can form the most atrocious character that ever moved upon the face of the earth. But if the light of the Gospel of Jesus Christ shines in upon them, they compose the most illustrious specimen of an exalted and truly spiritual Christian, that perhaps we shall here be permitted to behold."

The city of Bath had the honour to send up to the legislature the second petition, which, I believe, was ever signed, in our times, in behalf of poor-laws for Ireland; and I may, perhaps, be excused the thankful recollection of that petition, being the first public object to whose promotion I lent my humble exertions. Ireland, then, by the eventual passing of that measure, being relieved from the despair and inability to think, which were inseparable from her lately starving condition; the only true mode of doing "justice to Ireland," will be publicly and privately to use all energetic, yet Christian means, to rescue her unfortunate but noble people from the tyranny that enslaves both mind and body—from the tyranny of Rome, which is the true cause of all the woes

of Ireland. And when so godlike a work is before us, shall we shrink from our duty because it is arduous, or because it may expose us to the malignity of those whose craft is in danger, and who are interested in raising the cry of *Great is Diana of the Ephesians?* Let us rather glory in being thought worthy to suffer, if suffering it may be called, in the sacred cause of truth and of our country, in the name of that God and Saviour who was himself *Truth*[1], and who has said, *Blessed are ye when men shall say all manner of evil against you* FALSELY FOR MY SAKE.

But though we have, as Mr. M'Neile has well said, also to contend with that "apathy of Protestants who are unwilling to be disturbed; and when they are disturbed, hearken rather to the apologist for Popery, who whispers peace, sleep on (when there is no peace), than to their own faithful watchmen, who sound the alarm:" yet we have also with us that noble feeling of Englishmen which clings more closely to those who struggle and suffer in their cause.

The Apologists for Papal supremacy have argued that British sovereigns were as much

[1] The beautiful anagram upon Pilate's question, *Quid est veritas?—Est vir qui adest*—has been much admired.

heads of our church as the Pope was of his, conveniently forgetting that, whilst his holiness is acknowledged by his church as the spiritual as well as temporal head, and as "our Lord God the Pope[1]!" the Christian Church admits our sovereigns only as its temporal "Governours[2]," and owns no spiritual lord and master save Him alone who is at once the chief corner stone and sole foundation of her glorious structure.

It has been also said that "the state has a right to interfere only with the acts, and not with the private opinions, of her subjects." To that I agree, as I freely do to the position, that an individual is accountable to his God alone, and not to man, for his religious convictions. And when we contemplate the endless varieties of conscientious opinions, even amongst Christians, upon the most important of all subjects; when we remember the countless millions who have died, innocently ignorant of the truth; and when we know that one only system can be right, whilst each believes his own to be the

[1] Vide, infra, the ceremony of adoring the Pope.

[2] Vide 37th Article, and 122nd Canon of the Church of England.

true one: let us not presume to judge a brother's eternal safety; but let us enjoy the blessed comfort, the Christian hope, that the same all-merciful Father who gave his Son to satisfy his justice, will, through Him, also accept the sincerely conscientious of every creed and of every age.

But when we see the most deadly poisons, totally subversive of the good of society, as well as of true religion, subtilely instilled into the minds of our countrymen, it is our duty to supply an antidote. When we behold the mask of religious and civil liberty adopted for the purpose of destroying all religious and civil freedom, and of planting upon their ruins the cruellest mental and corporeal tyranny of Rome, it would be a base and cowardly neglect of duty, not to warn our countrymen of their danger. And when the most solemn oaths, to which the safety of our religion and constitution have been confided, are openly violated in our senate: when, in Ireland, order and tranquillity are interrupted, all authority despised, and the most atrocious crimes daily committed with impunity; it is time that the state should interfere to punish and prevent such results, and to stay the propagation of the

anti-Christian and anti-social system of popery in which they originate.

Having thus disposed of the matter of the two first pamphlets, I will shortly refer to that of the third; viz., *Popery Illustrated*, which contains the controversy that arose out of the previous proceedings. Although my letters, which appear therein, clearly fulfilled their temporary purpose, in defeating the attack of such an adversary as Professor Brown; yet the extreme haste in which they were written prevented me from contemplating their republication in a more lasting form. The publishers, however, had a right to my correspondence as already public property; and when I was informed that it was in the press, I was only anxious that Dr. Brown's notices of myself should be inserted entire, being fully convinced that the sacred and glorious cause into which I had been so unexpectedly impressed, as well as its very humble soldier, need no abler advocates than the pitiable ravings of our discomfited adversary. The respectable portion of the public has thus its first opportunity of perusing Dr. Brown's effusion of the 2nd of May. To that I beg to refer as a conclusive proof that he was left without an argument: and I trust

that, without dwelling upon considerations of mere self, I may safely leave all that theology-professor's Christian, logical, and gentlemanly mode of controversy, not only to those to whom I am known, but to all who are not blinded by the most grovelling ignorance and injustice. I would only further allude to the choice production last in question, in order to show that, as to the honest attempt to make me appear to quote Facciolati, whose work I had truly said that I never saw, a reference to the ninth paragraph of my letter of the 26th of April, at p. 39 of *Popery Illustrated*, will prove that, having entirely finished with Signor Facciolati, and "being referred to every page of Horace," I proceed to consider Horace only.

See in the eleventh edition, DELPH., of that poet, the forty examples of the word "res," generally, and "the eighteen examples of the very case rerum," as I stated. Dr. Brown quoted the whole of Facciolati's examples of "res" in its various cases, which, he says, are eighteen in all. From Horace, to which he himself referred me, I quoted the forty examples of "res" generally, and the eighteen of the particular case "rerum." But Dr. Brown cannot

believe in a coincidence, without a quibble, of which I declare myself entirely innocent.

It will also be seen that Mr. M'Ghee's letter of the 8th of May, proves, as might have been expected, that the whole quotation from Reiffenstuel, on the canon "*non est*," *was* correctly given in the report of the Protestant Meeting; and that it included the important sentence, which Dr. Brown thought it convenient to omit in his argument: but which, when detected in so doing, he had the audacity, with so much ludicrous bombast, to charge as a shameless forgery against Mr. M'Ghee, and the fourteen gentlemen who vouched his documents. Of a piece with that, was the Rev. Professor's assertion in his letter of the 25th of April, that "the Council of fourteen did not find, in this passage of Devoti, a single word about Jerome, or any such quotation from Jerome." And all his inventive powers were put into requisition, in order to explain a series of ignorant blunders which, he says, led us to construct such another forgery. Yet Mr. M'Ghee's letter of the 9th of May proves the correctness of the whole of that quotation also. Dr. Brown, with tactics which it is to be hoped are almost peculiar to himself,

was content to administer his effusions to readers, whose intelligence and fairness he justly measured by the Journal in which he inserted them, and which of course did not notice their complete refutations. The friends of our cause have, on the contrary, in *Popery Illustrated*, rejoiced to give to the light of truth all the advantage of the dark back-ground, supplied by our *reverend* adversary himself. To all but those persons who approve of the mode of controversy adopted by that professor, any further addition must be unnecessary. I cannot better close this Preface than with the conclusion of the pamphlet last alluded to, viz.—

"Surely there never was a papal controversy so conclusive, so triumphantly conclusive against priests and popery. We cannot better close this than in the words of Mr. M'Ghee's letter on the Council of Constance, addressed to Dr. Brown: —p. 117.

"'Now, Sir, what sentence is to be pronounced by every honest man on the audacity, the dishonesty, the utter want of truth and principle with which you have dared to conduct this controversy in the press, and the conscious cowardice of guilt with which you have shrunk

from it on the platform? You have maligned, insulted, calumniated a number of gentlemen, under the pretence of errors which had only to be investigated to be disproved, and which, if you had been even correct, could not, in any justice, injure their character, for they could not possibly affect one principle in debate; and by calculating on the general ignorance of the facts, and the general disinclination to take the trouble of investigating documents, you have sought to palm such a tissue of base, disingenuous imposture on the public, that the heaviest punishment that can be inflicted on you is the full exposure of your own garbled documents; the clearest conviction of your Church's crimes, and of the mean artifices by which you seek to palliate and to defend them, is to bring the very authorities to which you yourself appeal, and show how they tell more conclusively against you, than the very charges which you dishonestly quote them to disprove. Sir, if you had ventured to meet the case upon the platform, the way to answer you were to compel you to translate fully your own documents; and whether you had refused or complied, the result you felt must have been, that you had been made a public example to every man in the empire.'

"We trust this controversy will long be retained, and extensively diffused through Bath and Britain, and used to deliver Protestants from the power, and Roman Catholics from the apostasy, of the Church of Rome."

INTRODUCTION.

In my letter to the editor of the *Bath Constitutional Post*, dated 12th of April, 1838, I stated the probability of my offering some further observations upon the late Maynooth controversy, accompanied with an engraving of the medal, struck by Pope Gregory XIII., in celebration of the massacre of Protestants on the feast of St. Bartholomew; which medal I had produced in contradiction to one of Dr. Brown's numerous misstatements, and which particular misstatement was most gratuitous on the part of that *learned* Professor, inasmuch as the subject had in no way been alluded to by the supporters of Protestantism. As generally happens, in similar crusades against truth, it has since been attempted to support that misrepresentation, by so many outrages upon history, and by so many calumnies against the principles and actions of eminent historical characters, per-

petrated either audaciously by the Downside Professor himself, or more basely by the anonymous dagger of H. S., the writer in the *Bath Journal;* that, in the absence of abler champions, I feel compelled to offer the following historical epitome to those of my fellow-citizens, who may not have means nor leisure to consult the original authorities.

I beg, however, earnestly to refer all who may have the opportunity, to the works quoted in the following pages, especially to the masterly exposure of Dr. Lingard's misrepresentations by the *Edinburgh Review*, at page 94, of No. LXXXVII. That admirable article has been my chief guide, wherever it relates to the subject of this work. A fair and deliberate comparison of those authorities referred to, with whatever has been or may be advanced, in contradiction to the statements contained in the following historical epitome must, I conceive, convince all who can or may think for themselves, of the correctness of the facts collected in this volume, and of the conclusions deduced therefrom.

The following then, are some of the misrepresentations above alluded to, and which seem to me to demand the correction of historical autho-

rity. At page 61 of the pamphlet report of his meeting at Bath, on the 20th March, 1838, Dr. Brown, professor of Romish theology, and principal of Downside-college, writes thus, when quoting BAILLY *de Religione*, t. i. p. 435:—

"If any have abused religion, and have proceeded against heretics with undue zeal, that ought not to be imputed to their Church, which *never approves of such conduct, but condemns it.* The wars and massacres which are objected to us by our adversaries, are to be ascribed to the ambition of princes, who made a cloak of religion.

"On the occasion of the bloody and hateful massacre of St. Bartholomew's, which has frequently, but unjustly, been imputed to our religion, but from which imputation we are freed by the proclamation of Charles IX. on the following day; wherein he declared, as Thuanus relates, that the measure had been dictated not by any hatred of the calvinist creed, but by a necessity of opposing a wicked conspiracy, the Catholic clergy signalized their charity for their suffering heretical brethren, and threw themselves between their oppressors and their miserable victims."

In his letter of the 17th of April, 1838, Dr. Brown further says,—"It is not fair to represent that 'a medal was struck by Pope Gregory XIII., to commemorate the massacre of Protestants on St. Bartholomew's eve,' without adding, what is manifest from De Thou and Brantome, that the Pope was deceived by the representations made by Charles IX. into a persuasion, that the massacre had been caused, not by religious intolerance, but by the necessity of self-defence against a plot, to dethrone and murder the king, and to overthrow the constitution."

Upon the 19th of April I received an anonymous note, signed A. B. C., of which the anonymous writer, who afterwards assumed the other mask of H. S. in the *Journal*, owned himself the author. In that note, alluding to my mention of the Pope's medal, he writes:—"Such a statement, whether true or false, is too important not to call for further inquiry. If false, you have been imposed on, (no uncommon case,) by a forged medal. If true, it is singular at least, that in the many controversies which have existed, with respect to that atrocious conspiracy, it should not have previously been dis-

covered, that such a striking evidence of the feelings of the Papacy of the day was existent.

"Perhaps it is not too much to ask that, through the same medium, [the *Bath Chronicle*,] you will afford the means of judging, as to the authenticity of the medal in question."

Much as we must ever despise an anonymous letter-writer, I was so anxious that everything should be fair and open on our parts, that immediately upon the receipt of that note, I deposited the medal at the Chronicle-office, for public inspection; and, although the first edition of the *Herald* was struck off, I obtained the insertion of a notice to the above effect in the next copies of that publication, and advertised the public of it in other papers. The medal remained at the office uninterruptedly for a considerable time, and was inspected by many persons; nor, excepting for the few days required to engrave it, was it withdrawn for several months. Had this fair and honourable A. B. C. alias H. S. alias ——? been confirmed in his hope, that this *was* "a forged medal," we may judge how he would have used his triumph, by the manner in which he returned the ready compliance with his speciously fair request, when he could no longer

deny the genuineness of what he himself justly called, "a striking evidence of the feelings of the Papacy of the day."

Instead of honestly acknowledging the truth of this evidence, and his own ignorance of the whole subject, this able skirmisher, in his attempt to cover the defeat of poor Professor Brown, prostitutes his evidently superior talents by the most flagrant violations of the truth of history. Although I may, in the following pages, incidentally allude to similar misstatements of other subjects, I will here confine myself to those relating to the "Massacre of St. Bartholomew." In the letter then of this alias writer, H. S., in the *Bath Journal* of the 23rd of April, 1838, he says:—

"Subsequently Charles sought eagerly to reconcile foreign Catholic princes, and especially Gregory XIII., to the measure, urging it as one of self-defence, and the only way of restoring religion and peace to his distracted country. To this end he sent ambassadors to Rome and Madrid, with letters of triumph, *and medals celebrating the event* (See THUANUS, *Maimbourg. The medals bear the effigy of the head of the Catholic Church on one side, and that of the*

destroying angel on the other. Now, whether the medal, so opportunely brought on the tapis by the chairman of the great room meeting, were cast at Paris or Rome, may be disputed by the antiquarian, but no doubt exists with the historian of its having been coined under the direction of the French King!!!"

In another epistle of the same H. S. in the *Journal* of the 30th April, he informs his readers from authority, that the numbers of Protestants massacred were limited "throughout France to 780!"!! And in a postscript to another effusion in the same journal of May 7th, he says, "P.S. I hear the conclusive-evidence-medal is withdrawn from the public inspection; perhaps the name of the *graveur Français* appears upon it!"!!

And Dr. Brown again, in his letter of the 2nd May, 1838, says that he defies me to prove "that the murdered Huguenots, (mind, I condemn the massacre most sincerely as unjustifiable by the code of Catholic morality,) were guilty of no crime, but of being Protestants;" "that for months, nay years, that massacre was being contrived;" "that the heads of the Romish Church were privy to, and encouraged, it." And

he promises that when I give him *proofs*, he will "demonstrate each to be a shameless falsehood." Yes! doubtless the logic and divinity of Dr. Brown, and the history of his alias bush-ranger, H. S., can demonstrate any *proofs* to be *falsehoods!* And possibly, although Dr. Brown found himself suddenly seized with so much occupation as to be obliged to run away when the M'Ghee batteries opened upon him, he will opportunely find time to "demonstrate," from his own peculiar dictionary, that all these "*proofs*" of history are "falsehoods." The following, however, though only trifles to amuse his vacant hours, and as nothing in the hands of the Downside *Hercules*[1], will, doubtless, have due weight with all fair and intelligent minds, as being the evidence of the chief historians (principally Romish,) of the subjects in question.

The following pages claim no other merit for the compiler than that of research into the many valuable authorities quoted;—the chief difficulty being to accommodate their abundance

[1] Vide the Professor thus canonized by his reverend friend and ally, Mr. Liddiard, in his letter in the *Herald*, of the 4th August, 1838.

to that conciseness so desirable in a work of this description. It can hardly be expected that anything new should be elicited upon matters which, being of vital importance to all, have been already discussed by the ablest writers, especially by those whose heaven-directed energies effected the Reformation, or rather the *restoration* of the Church of Christ to her primitive purity. The facts herein recounted are condensed together from records whose accuracy it would be vain to dispute,—the self-evident conclusions alone are mine. Should these pages only serve as a catalogue to attract the notice of those who are unacquainted with the subject, to the authors referred to, my chief object will be gained; and whilst their perusal may disabuse many persons of the errors into which they have been deluded by those who are ever on the watch to impose on the confidence, the ignorance, or the simplicity of mankind, it will, I trust, also convince them of the correctness of the following epitome, and of the deductions which I have drawn. At the periods of the Reformation, and of the revolution of 1688, when the battles of our holy religion and of our Christian Constitution were fought, every enlightened

layman, and every ecclesiastic, was master of the subject, now again to be contested. But after the efforts of those Christian soldiers had been blessed with success, they gladly laid aside the weapons of controversy; and, having gained peace and protection for themselves, they were equally willing to permit the enjoyment of them to their persecutors, who were then subdued. And, freed from the cruel necessity of such warfare, they rejoiced to apply themselves exclusively to the study and practice of those sublime, eternal, and essential truths upon which they thought that the real welfare of all the human race depended.

Happy would it be, if such contemplations only need still be ours! But, surprised by the enemy, amidst our dreams of peace and friendship, duty calls us to resume our arms. Nor need we fear the contest; for never have the champions of Papal tyranny contended with even the humblest of the forewarned soldiers of Christian truth and British freedom, without experiencing a signal defeat. Their only chance of success in England is to steal Jesuitically, and under a friendly uniform, upon our too unsuspicious, too generous, countrymen. Let us

then be prepared: the way to avoid war is to be ready armed. The best mode to escape the effects of the advancing mine, is to meet and defeat the sappers, before their work shall be completed.

Imperatively called upon as I have been, to defend myself in the former correspondence, as well as in these additional explanations, (which I feel at liberty to make in a work like this,) it was at least a fortunate circumstance that the Downside Hercules should have completely travelled out of the record; and that he should have so gratuitously brought upon the tapis the Popish feast of St. Bartholomew, of the true nature of which I chanced to possess so "conclusive an evidence" as the medal of Pope Gregory XIII. Humble and very involuntary an instrument, then, as I have been made in this matter, may my efforts assist to awaken my fellow-countrymen, especially those Roman Catholics, who, inferior to none in moral feeling and benevolence of heart, are deceived into the belief that their church either never did sanction, or has long since discarded, principles and practices which excite their horror as much as our own. May we all awake, whilst we yet may, to

the true principles and effects of Popery,—of that most anti-christian and anti-social of all systems, which once more threatens to decoy into its gulf all the real, civil and religious liberties which Britons hold most dear. The investigation into the authors even herein named, and my researches in the British Museum, in addition to numerous other occupations, which have permitted but few days' steady application to this little work, have somewhat delayed its publication. But this I the less regret, because the public have, in the mean while, been put in possession of the whole of the former correspondence collected for the purpose; ample time has been afforded, since its publication, for any reply from our silenced adversaries; and this volume may, perhaps, not inappropriately, serve as an index to what has occurred upon these subjects in this city, between the signing of the petition against the grant to Maynooth, and the second meeting of the Bath Protestant Association.

CHAPTER I.

EPITOME OF HISTORICAL AUTHORITIES RELATING TO THE MASSACRE OF ST. BARTHOLOMEW.

In the reigns of Francis I. and of Henry II., kings of France, the illustrious Coligny attained to the highest honours in the armies as well as in the navies of those sovereigns[1]. Amongst the many signal services which he had rendered to his country, the battle of Renti and the defence of St. Quentin against the Spaniards were conspicuous. Upon the death, in 1559, of Henry II., who was killed accidentally in a tournament, that king was succeeded by his young son Francis II., who had married Mary, queen of Scots. Upon that event the Duke of Guise, uncle to the young queen, together with his four brothers, the *Cardinal of Lorraine*, the Duke of Aumale, the Marquis of Elbœuf, and the *grand Prior of* France, formed the celebrated Guise faction which gained complete ascendency at

[1] CHALMERS' *Biogr. Dict.* and *L'Europe Illustré.* Art. "Coligni."

court, drove Montmorency, together with the King of Navarre, and his brother, the Prince of Condé, princes of the blood, from power, and deprived even the queen-mother, Catherine de Medicis, of all influence at the court of her son.

The Guises next revived the most bitter persecutions against the Protestants, and so great and universal was the disgust which the people of France entertained against the faction, that they assembled a general convention at Nantes[1], for the purpose of rescuing their country from a tyranny, from which the king, then with his court at Amboise, was also equally anxious to free himself and his groaning subjects[2].

The Roman Catholics, as well as Protestants, made common cause together with their sovereign, and all wished success to a conspiracy, if such it can be called, which, it is clear, proceeded not so much from religious as from civil grievances[3]; and the feeling throughout France was so strongly in its favour, that when it was crushed by premature discovery, the people liberated many of the captives, and praised the suf-

[1] *Anquetil*, vol. vii. p. 23, *et seq.*, and *D'Aubigné*, vol. ii. c. 16, p. 229.

[2] *Mém. de Condé*, vol. i. p. 357.

[3] Ibid., vol. i. p. 347. *De Thou*. lib. 25. *Davila*, lib. 2.

ferers as heroes[1] and martyrs, especially Castelnau, who had been betrayed by the solemn pledge, in writing as well as in words[2], of the Duke de Nemours, who, with the true morality of Rome, dreading the crime less than its discovery, tormented himself only for having affixed his signature to his pledge. Admiral Coligny and his brother Andelot came boldly to Amboise, when treacherously invited by the Guises; and the voice of France was so loud in the cause of the victims of that tyrannical faction[3], that a favourable amnesty was granted to them even after their attack upon the castle, and their whole design had been defeated. The King of Navarre and his brother, the Prince of Condé, were next cited to Orléans; where, going in the confidence of innocence, they were falsely charged by the Guises with treason, and the King of Navarre was cast into prison. Condé, being refused the trial by his peers which he justly demanded, was condemned to death by an inferior court, the president of which was Christophe de Thou, father of the historian. The chancellor de l'Hôpital, however, obtained the delay of the

[1] *Brantome*, vol. viii. [2] *Mém. de la Vieller*, t. iv. p. 187.
[3] *Anquetil.*

execution of Condé from time to time, until the death of the young king Francis, which took place after a reign of seventeen months, and completely changed the face of affairs. The Guises, who had so long abused the absolute power which they had gained through the influence of their niece, the young queen, vainly attempted to induce the queen-mother and her second son, Charles IX., then twelve years of age, to destroy their rivals Condé and Navarre, or in any way to join in their plans[1]. On the contrary, the King of Navarre was, by the royal authority, made lieutenant-general of the kingdom. Mary, the widowed queen, retired to her own kingdom of Scotland, and the Protestant party in France succeeded, in 1561, to the power so long abused by the tyrant Popish faction. Indefatigable, however, in machination, the Guises worked upon the jealousy which the old King of Navarre entertained towards his brother Condé, until they induced him to join their faction; whilst the Romish bigotry of Montmorency, dreading the Protestant bias of the queen-mother, made him forget his ancient feud with the Guises: and thus, by his joining the Duke and the Marshal de

[1] Vide HUME'S *Hist. of England.*

St. André, "the notorious triumvirate" was completed. Whether in sincerity, as her letter to the pope appears to prove, or whether with an intention to use them as tools against her rivals, as many historians conclude, it is certain that the queen-mother and her son, Charles IX., openly espoused the cause of the Protestants, and joined themselves in close alliance with Condé and Coligny. After the famous controversy between the Roman Catholics and the Protestant Reformers at Poissy, in September 1561, which converted many even of the hierarchy, Queen Catharine de Medicis wrote a letter to the pope, calling upon him to admit reforms so reasonably required[1].

At this meeting there were five cardinals, forty bishops, a crowd of doctors, and twelve ministers of the new religion, including the celebrated Beza, who was called "Calvin's right hand," besides the king and the great ministers of state. Amongst those suspected of becoming converts were the Cardinal of Chatillon Bishop of Beauvais, the Archbishop of Vienne, and the Bishops of Troyes, of Valence, of Uzes, of Bayonne, of Orléans, and of Nevers. It is supposed that it

[1] Vide *Anquetil*, vol. vii. p. 87.

was at the suggestion of these prelates that the queen, Catharine de Medicis, wrote the following letter to the pope, after it had been approved by the Bishop of Valance. "They are neither," (she wrote to him,) "anabaptists nor libertines,—they believe the twelve articles of the creed; also many pious persons think that they ought not to be cut off from communion with the Church, in order not to offend the weakness of some. What danger would there be in removing the images from the churches, and in retrenching some useless formularies in the administration of the sacraments? Again, it would be a great good to grant to all the faithful the communion in two kinds, and to admit them all to it, every month, after reading the confession of faith and the general examination of conscience; to abolish the low masses, and to permit divine service to be performed in the vulgar tongue. For the rest, it is agreed that it is expedient that there should be no innovation in the doctrine and hierarchy, and that the respect and obedience which are due to him should always be preserved towards the sovereign pontiff."

"*Ils ne sont, lui écrivoit elle, ni anabaptistes, ni libertines; ils croient les douze articles du sym-*

bole: aussi plusieurs personnes de piété pensent qu'on ne devroit pas les retrancher de la communion de l'église, pour ne pas révolter la foiblesse de quelques-uns. Quel danger y auroit-il, d'ôter les images des églises et de retrancher quelques formules inutiles dans l'administration des sacremens? Ce seroit encore un grand bien d'accorder à tous les fideles la communion sous les deux espèces, de les y admettre tous chaque mois, après la lecture de la confession de foi, et de l'examen général de conscience, d'abolir les messes basses, et de permettre que l'office divin se fit en langue vulgaire. Du reste on convient qu'il est à propos qu'il n'y ait rien d'innové dans la doctrine et la hiérarchie, et que l'on conserve toujours pour le souverain pontife le respect et l'obéissance qui lui sont dûs."

By the assistance of the chancellor de l'Hôpital, the Huguenots obtained the favourable edict of 1562, at St. Germains. Upon that occasion the chancellor finished his address to the assembly of the deputies of parliament, by saying, that their object was "not to see which religion was best, but to govern the state[1]." Thereupon the Guises left the court, and, instigated by

[1] *Anquetil*, vol. vii. p. 94.

the Pope, employed all kinds of intrigues to strengthen their party against the French monarch and the Protestants; and collecting their forces, they were on their march to Paris when, at Vassy, the Duke of Guise's retainers slaughtered a whole Protestant congregation of men, women, and children, whilst at their devotions. This tragedy, though probably accidental, and in spite of Guise's attempts to prevent it, is generally considered by historians as the first beginning of the long and bloody religious wars in France.

Thus Thuanus[1], *Sic prudentissimus quisque existimabat hinc seditionis factum initium, et factiones totâ Galliâ, quasi classico, ad arma capienda incitatos.* "Thus each intelligent person considered that hence arose those seditions and factions, which excited the people in the whole of France, as by the sound of trumpet, to take up arms." And Menard[2], who is quoted by Lingard, on the popish side, says, *On peut regarder ce massacre comme le signal des guerres civiles et des cruautés qui regnèrent depuis en France sur le fait de la religion.* "We may regard this massacre as the signal of the civil

[1] *Thuanus*, ii. p. 163. [2] *Hist. de Nismes*, iv. p. 342.

wars and the cruelties which have since reigned in France upon the subject of religion."

The united forces of Guise and Montmorency having entered Paris in triumph, proceeded thence to Fontainbleau, where they seized the young king and the queen-mother, and dragged them to Paris. The son of Marshal Tavannes, writing of that event[1], said that his father knew not how to act, "seeing that the bodies of their majesties were in the hands of one party, and their minds with the other." And letters from the queen-mother to the Duchess of Savoy, declaring her inclinations towards the Huguenots, were, at the end of the following summer, intercepted by Tavannes[2]; and upon this forcible seizure of the young king and herself, she despatched repeated couriers to Condé to implore him to come to their rescue.

Having thus obtained possession of the persons of the young king and of his mother, the Guises procured an edict[3] from the French parliament for a general massacre of the Protestants; who then, in order to save themselves from impending destruction, flew to arms, and, under the

[1] *Tavannes*, p. 250. [2] *Ibid.*, p. 253.
[3] *Father Paul*, lib. vii., and *Haynes*, p. 339.

command of the noble Condé, seized Orléans, where they collected a force too powerful to be crushed by their merciless oppressors. The Guise faction thereupon called in the aid of Philip, king of Spain, who abundantly supplied them with troops and money for the purpose of exterminating the common objects of their religious hatred: whilst, in defence of his Protestant countrymen thus doomed to destruction, as well as in the cause of his captive king and groaning country, Condé implored and obtained the assistance of Queen Elizabeth of England. She freely advanced loans, and sent troops to garrison Havre de Grace, of which she intended also to avail herself as a means of compelling the fulfilment of the solemn treaty which bound the French to restore Calais to her dominion.

Queen Elizabeth, however, declared, in a formal manifesto, that the part she took was for the purpose of affording protection to the captive king and to his most faithful subjects from the tyranny of the Guise faction[1]; and the strict manner in which her troops refrained from aggression, and remained on the defensive in garrison, gave evidence of her sincerity. The

[1] *Forbes*, vol. iii. p. 276.

general disgust, however, of the French, at this admission of the English into their country, in some degree injured the Huguenot cause; and it soon suffered further in the loss of Dieppe and Rouen, although before the latter fortress the opposite party sustained a signal loss in the mortal wound, and subsequent death, of the King of of Navarre. The broken power of the Protestants being soon recruited by the arrival, at Orléans, of Andelot with German levies, the great battle of Dreux, which, though claimed by the Papists, was really undecided, was fought in 1562, between the Protestants, under Condé, and the Papists, under Montmorency; both of those generals being taken prisoners, and one of the triumvirs, St. André, being killed. Coligny, though defeated, never subdued, soon obtained fresh levies from Queen Elizabeth, and still kept alive the cause of his religion and of his country.

The death, by the assassin Poltrot, of the illustrious Duke of Guise, whilst besieging Orléans, has sometimes been falsely charged against Coligny; but, besides his own evidence, and that of Condé to the contrary, the widow of the Duke of Guise himself, and also his own brother, the

Cardinal of Lorraine, afterwards, in 1566[1], solemnly declared themselves satisfied of the entire innocence of Coligny, and became reconciled to him thereupon. And no historian of credit seems to consider that charge as founded on truth.

The Protestants thinking that, with the life of Guise, their danger had ceased, relaxed the ties existing between themselves and Queen Elizabeth; and though Coligny himself was then suspicious of treachery, they accepted the peace and toleration offered by their opponents: Condé was reinstated in his office, the pay due to the German Protestant auxiliaries was discharged, and those troops were disbanded.

Upon the refusal of Queen Elizabeth to confide in the French promises to restore Calais, and to repay the loans of money which she had advanced to Condé, on condition that she would give up Havre, the French army, commanded in chief by Montmorency, and joined by Condé and the other Huguenots, (with the exception of Coligny and Andelot, who stood neuter,) besieged Havre, and soon compelled the Earl of Warwick and his garrison to capitulate. This conduct of the general body of the French

[1] *Anquetil*, vii. p. 195.

Protestants sufficiently proves that, in calling in the assistance of their English allies, they only sought protection for their king, their country, and their religion, from the tyrant faction of the Guises, supported, as it was, by the foreign power of Spain.

The events which followed, and the opinions of historians, however, show that this toleration of the Protestants, and the terms entered into with Elizabeth, were only intended the more surely to exterminate those victims of Romish bigotry[1]. And the partial but horrible persecutions inflicted upon them by Montluc and others, and the conspiracy for their general massacre in 1563, fomented by Montmorency, though quashed by the king and queen-mother, proved the impatience of the Romish faction that any mercy should be shown to the Protestants. These plots, adopted at Paris by Montmorency, by Darnville, his son, in Languedoc, by Tavannes in Burgundy[2], and by other governors elsewhere, were backed by the bulls of the pope, the anathemas of the councils, and the entreaties and threats of various foreign princes. The many high dignitaries of the church who had

[1] *Davila*, lib. iii. [2] *Anquetil*, vii. 177.

adopted the reformed faith were cited to Rome, where they would have been sacrificed, had not Pius IV. fortunately involved in the same proceeding the Queen of Navarre, whom he declared to be deprived of her kingdom if she disobeyed his citation[1]. This attack on the independence of a princess so nearly allied to the king of France, caused a remonstrance, which soon obliged the pope to withdraw the whole proceeding.

After twenty-one years, consumed in twenty-five conferences, the Council of Trent, in December of the year 1563, finally fixed the faith of Roman Catholics as a rampart against the growing reformation[2].

In 1564 the Cardinal of Lorraine went to Rome, where he concerted with the pope those measures[3] whose effects were seen afterwards in many plots against the Huguenots. The same cardinal endeavoured to carry similar plans into Great Britain, through his niece, Mary queen of Scots; and he was the chief contriver of the plot concocted at the conference at Bayonne in 1566, to exterminate the Huguenots by a general mas-

[1] *Anquetil*, vii. p. 178. [2] *Ibid.*, and *fra Paolo*, liv. 6, 7.
[3] *De Thou*, liv. 36. *Davila*, liv. 3.

sacre. To that conference, held under the mask of innocent gaieties, between the queen-mother, the king, his sister the Queen of Spain, the notorious Duke of Alva, and the Cardinal of Lorraine, the plan for the massacre of St. Bartholomew, perpetrated seven years afterwards, is traced by all historians who are most worthy of credit. One of these, Adriani[1], a contemporary Italian writer, and a Romanist, and who is supposed to have copied the Journal of Cosmo, grand duke of Tuscany, who died in 1574, says of that conference, *E finalmente resolverano com' il re tornasse a Molins, dove si credera essere abitazione per il re in azzione di tanta importanza forte et sicura, di far quivi questa strage, che segui poi l'anno* 1572, *in Parigi, il giorno di San Bartolomeo, al quél tempo si reserro tale esecuzione.* "And they finally resolved that the king should return to Moulins, where they believed that there would be a strong and safe abode for the king in an action of such great importance, as the effecting that slaughter, which afterwards followed in the year 1572, at Paris,

[1] *Davila*, l. 3. *Adrian. Storia*, ii. lib. xviii., 1320; lib. xxii. pp. 44, 49, edition of 1583. *Thuanus*, ii. p. 435. *Strade de bello Belgico*, p. 109. *Romæ*, 1632.

upon St. Bartholomew's day, to which time they reserved such execution." Whilst the queen and the cardinal wished to ensure by time and stratagem a more universal slaughter, the impatient Alva proposed the instant assassination of the Protestant leaders, observing that "one salmon was worth a hundred frogs." This conversation was overheard by the young Prince of Bearn, son of the king of Navarre, and who afterwards became Henry IV. of France, and it was reported by him to Calignon, chancellor of Navarre, who relates it in his memoirs[1].

The alarm of the Protestants at this discovery made by the young prince, was soon increased by the arrival of a large body of Swiss troops, which had been sent for under pretence of watching an expedition of the Duke of Alva, as he marched through a part of France, but which, in reality, was intended to execute the barbarous designs of the Bayonne conference; and discovering that the secret council had determined to begin their destruction by seizing Condé and Coligny, the Protestants suddenly assembled at Monceux, with the intention of rescuing the king from the faction which surrounded him, and

[1] *Mémoires de Nevers*, l. ii., p. 577.

of gaining justice and their sovereign's protection for themselves[1]. That this was their only object is testified by La Noue[2], who says, *Les Calvinistes disoient n'avoir pris les armes que pour chasser leurs ennemis d'auprès du Roi, et se sauver plutôt avec les bras qu'avec les jambes.* "The Calvinists said that they had only taken up arms to drive their enemies from the king, and to save themselves, rather with their arms than with their legs."

Even Castelnau[3], who himself defeated that enterprise, admits that it so originated in self-defence; and his commentator, Le Laboureur, states that the Huguenots were *bien avertis de la ligue qu'on brassoit contre eux, presqu' à découvert, depuis l'entrevue de Bayonne.* "Well aware of the league which had been formed against them, almost openly, since the interview at Bayonne."

This attempt at Meaux failing, by the escape of the court to Paris, was followed by the battle of St. Denis, in which, though on the side of the Romanists Montmorency was killed, the

[1] This attempt is generally called the *Entreprise de Meaux.*

[2] *La Noue*, c. 12.

[3] *Castelnau*, vol. i., 189, 213; vol. ii., 344, 456.

Huguenots were defeated. With Condé at their head, and assisted by German auxiliaries, the Protestants soon again appeared in such force before Chartres, to which they laid siege, that their persecutors were glad to grant to them another act of toleration and peace; notwithstanding which, however, it is said that above 2,000 of them were assassinated in three months[1]. But another treacherous attempt was soon made to seize Condé and Coligny[2], and to destroy the Protestants, who were thus obliged again to assemble in arms at Rochelle. In 1569, the great battle of Jarnac was fought. The Romanists, being commanded by the Duke of Anjou, completely defeated the Huguenots, and killed their general, Condé. The young Prince of Condé, and Navarre, with Coligny, then besieged Poictiers, but were driven back by the famous Duke of Guise. Reinforced by a body of English gentlemen, volunteers under Walter Raleigh, they next fought the battle of Moncontour, where Coligny was wounded, and the Huguenots were supposed to have been annihilated.

Notwithstanding these numerous defeats and disasters of his party, when Coligny again ap-

[1] *Anquetil*, vii. 238. [2] *Davila*, lib. 4.

peared in arms to demand justice and protection, the exchequer of Paris was so exhausted, that the Huguenots once more, in 1570, obtained a free indemnity for the past, and a solemn renewal of the edict for liberty of conscience. Whilst the Emperor Charles was persecuting to death above 100,000 of his Protestant subjects in the low countries[1], the French court endeavoured to lull those of France and of England into a fatal security. Amongst similar stratagems, they proposed a marriage between the Duke of Anjou, brother to the king, and Queen Elizabeth[2].

Davila, in his account of the peace ratified in 1570, says, that the queen-mother, the king, the Duke of Anjou, and the Cardinal of Lorraine, thus resumed their old plans against the Huguenots, which were to grant to them a hollow peace, to get their foreign allies out of the kingdom, *e poscia con arte e con opportunità opprimere i capi della fattione.* "And afterwards artfully, and at a fitting opportunity, to overwhelm the heads of the faction."

The same author *praises* Charles as a perfect

[1] *Hume*—Eliz. [2] *Davila*, i., 261—284.

master of simulation, and describes his whole conduct, from this peace until its fatal issue in the massacre of St. Bartholomew, as contrived to delude the Huguenots, and to entice them into the snares which he had prepared for their destruction. The most eminent French Roman Catholic historians[1] all agree that the chief object of this peace was only to entrap the Protestants to their extermination. Thus, also, Père Griffet[2] says, that it was made *dans la vue de les envelopper, plus surement et plus aisément dans un massacre général.* "With a view to involve them the more surely, and the more easily, in a general massacre."

Anquetil[3] describes the apparently profound peace throughout France in 1571, the pretended good will towards the Huguenots, and the astonishing treachery with which Charles, although only twenty-two years of age, meditated for two years the assassination of 70,000 of his subjects[4]. Camillo Capilupi, nephew to the cardinal of that name, *boasts* that the massacre of St. Bartholo-

[1] Vide *Daniel*, x., 474. *Castelnau*, ii., 767. *Mathieu*, 331. *Mezeray*, ii., 1066.

[2] *Traité des Preuves*, 137.

[3] *Anquetil*, vii., 293. [4] *La Stratagema*, 1572.

mew, had been planned two years before, when the last peace was made with the Huguenots, and had been conducted to its termination by the king and the queen-mother with incredible address and dissimulation. And Papire Mason, who wrote the life of Charles IX., in 1575[1], introduces his account of what he calls the *Clades Parisiensis*, thus,—*Cum vero desperatus morbus anxiam et periculosam curationem requirere videretur, nec aliter sanari posse quam astu et sævitia, astum præmisit per speciem nuptiarum Margaritæ sororis et Henrici Borbonii, principis Bigarrorum.* "But when a desperate disease seemed to require a cure full of anxiety and danger, and to admit of cure in no other way than by cunning and cruelty, he first made use of cunning, in the shape of the marriage of his sister Margaret and Henry of Bourbon, prince of Bearn."

With these views of unparalleled treachery and atrocity, Charles IX. offered his sister in marriage to Henry, the Prince of Bearn, and upon pretence of this most joyous occasion, he inveigled to court, Coligny, and the other Protestant leaders, as well as the Queen of Navarre.

[1] *Castelnau.* iii., 16.

The latter died suddenly in June of this year (1572), as it was generally supposed, by poison. In July, the court removed to Paris, to celebrate the nuptials of Henry, who, through his mother's death, was now King of Navarre. The marriage took place upon the 18th of August; upon the 22nd, Coligny was wounded by the assassin Maurevert, hired by the Guises, who also employed the poignard of Besme to make Coligny the first victim upon the fatal 24th of August, 1572. As the character of that illustrious martyr to the cause of his God and country has been lately assassinated by the anonymous pens of modern Besmes[1], a few of the almost universally-agreeing opinions of historians and others may be allowed to answer in this place. Thus Dreux du Radier, in his *Europe Illustré*, though opposed to him in religion, says of Coligny, *à qui on ne sçauroit reprocher que le malheur d'avoir soutenu une mauvaise cause*, ("against

[1] When stabbed, Coligny is said to have exclaimed, "Would at least that I had died by the hand of a gentleman, and not of a turnspit." Thus, when assailed by modern Besmes, though we regard not their puny stings, we, too, might wish that we had to contend with fairer and worthier adversaries!

whom no one knows how to bring a reproach, excepting that of the misfortune of having supported a bad cause;") and relates, that when he was warned of his danger, immediately previous to the St. Bartholomew, he exclaimed—*J'aime mieux être traîné mort dans les ruisseaux des rues de Paris, que de me trouver le chef d'une nouvelle guerre civile.* "I would rather be dragged dead through the kennels of the streets of Paris, than find myself the chief of a new civil war."

The Abbé de Mably[1], in his parallel between Guise and Coligny, giving the praise to the latter throughout, says of him,—"He was a lover of order and of his country; ambition might bear him up, but it never first set him in motion. Hearty alike in the cause of Protestantism and of his country, he was never able, by too great austerity, to make his doctrine tally with the duties of a subject."

Coligny dans son cœur à son prince fidèle,
Aimait toujours la France; en combattant contre elle[2].

Still to his prince, Coligny's heart was true,
And, armed against her, loved his country too.

[1] CHALMERS' *Biograph. Dic.*
[2] *Henriade*, chant 2, p. 37.

See also the noble character given of him by Brantome[1]; who, after describing his splendid military qualities, says, "Coligny's morals were irreproachable, and even severe,—a virtue essential in a war of religion. He was a good husband, a good father, but a sombre enemy; the most laborious of men; of impenetrable secrecy; enjoying an unequalled credit amongst his own countrymen, and the greatest reputation abroad." On the 23rd, the day after he was wounded, Coligny sent letters to his adherents throughout France, assuring them that his wounds were not mortal, desiring them to remain quiet, and trust, as he did, that the king would do him justice[2]; a confidence which Thuanus shows that he entertained to the last moment, even when he heard the approaching footsteps of his murderers. Davila thinks that the queen-mother contrived the first attempt upon Coligny's life, in hopes that his followers would take vengeance on the Guises; and that she should thus, by a general destruction of both those parties, get rid at once of all the rivals who interfered with her own despotic sway. Anquetil is of opinion that Coligny's being wounded, inspired

[1] *Brantome*, t. viii. p. 229. [2] *Desserres*, iv. 32.

Charles IX. with the idea of the massacre of the leaders of the Protestants; and he states that that tragedy was finally arranged between the queen-mother, the Duke of Anjou, Henry d'Angoulême, grand prior of France, and others; and that the city guards were armed and instructed systematically for the massacre; of which De Thou observes, *Nullum simili sævitiæ exemplum in totâ antiquitate, evolutis gentium annalibus reperiri.* "That no example of similar cruelty could be found in all antiquity, were the annals of nations to be unrolled." And Péréfixe terms it, *Action exécrable qui n'avoit jamais eu, et n'aura, s'il plaît à Dieu, jamais de semblable.* "An execrable deed, which never has had, and, if it please God, never will have, its like:"—a crime unparalleled in previous history, and which, says Sully[1], "was marked by the Divine vengeance in a succession of horrors and disasters, which distracted France through the twenty-six years that preceded the peace of 1598." As to the numbers of Protestants who fell victims to Popish zeal in that indiscriminate, though well-organized, slaughter, in which neither age nor sex was spared, during

[1] *Mém. de Sully*, lib. i. p. 85.

the eight days that it continued, Davila[1] calculates that above five hundred persons of rank, and above ten thousand of inferior condition, perished in Paris alone, besides those slaughtered in the provinces. Rapin, (*History of England*, book xvii.) quotes Daniel[2], who says that three thousand were butchered in Paris, and Strype[3], who reckons them at ten thousand. Papire Masson states the victims in the country, exclusive of Paris, at ten thousand. La Popelionère calculates them at twenty thousand, in the capital and provinces together. Adriani, De Serres, and De Thou, give a total of thirty thousand; Davila of forty thousand; Dr. Lardner estimates[4] the total numbers massacred at sixty thousand; Sully, at seventy thousand, and Péréfixe at one hundred thousand; whilst the *Edinburgh Review*[5] adopts the calculation of De Thou, as generally a high authority, it shows that he was probably below the mark, by the fact that he only includes one of the five senators who were murdered and gibbeted at Toulouse;

[1] *Davila*, lib. v.
[2] *P. Daniel*, tom. viii. p. 730.
[3] *Strype. Ann.* t. 2, p. 158.
[4] *Outlines of Hist., Lardner's Cyclopædia*, p. 343.
[5] *Edin. Rev.* No. lxxxvii.

and by the still greater difficulty of obtaining an accurate account of what might, therefore, well be called the countless thousands of humbler victims, who would naturally escape notice amidst the terror and confusion of so atrocious and so unexpected a slaughter. Amongst the numerous contemporary Protestant writers upon this subject, the *Edinburgh Review* quotes only two. The admissions of Romanist writers have been generally selected, as well in that able article as in these humbler pages. One of those Protestant historians was Schomberg, who was ambassador from Charles IX. to the German Protestant princes. On the 9th of October, 1572, he wrote to his master, that the Elector of Saxony was convinced, by intelligence from various quarters, that the massacre of St. Bartholomew, *a été par préméditation et pour la totale ruine et extermination de ceux de leur religion, et de la religion même.* "Had been by premeditation, and for the total ruin and extermination of those of their religion and of the religion itself[1]." And, at the assembly of Huguenots of Dauphiné, in 1572, when they decided not to

[1] MSS. Bibliothèque du Roi, 998, *St. Germain's.*

lay down their arms, one of them is recorded to have described that massacre thus:—*Le vingt-quatrième d'Août, par le malheureux conseil des perfides projetté de plus long main sous l'appât de banquets et noces, les principaux d'entre eux furent meurtris dans le palais royal et dans la capitale ville du royaume.* "The 24th of August having been long beforehand arranged by the miserable councils of the treacherous, under the show of banquets and nuptials, the principal persons amongst them were murdered in the royal palace and in the capital town of the kingdom[1]." Besides the Italians, Capilupi, Adriani, and Davila, and Huguenot writers, who ascribe the massacres in the provinces to secret orders from court, Papire Masson, a Roman Catholic and a Frenchman, says, *Dedit continuo literas ad moderatores provinciarum mandans reliquias deffectorum cædi.* "He forthwith sent letters to the governors of provinces, commanding that the rest of the revolted should be slain[2]." In some instances, however, these orders were nobly disobeyed. Thus the Vicomte d'Hortes, governor

[1] *Mém. de l'Etat.*, ch. ix. 9, 11—36.
[2] *Castelnau*, iii. 16.

of Bayonne, replied to Charles IX.[1], "Sire, I have communicated your Majesty's command to the faithful inhabitants and soldiers of the garrison; I have found them all good citizens and brave soldiers, but not one executioner amongst them." And we have another instance of the noble conduct and humane sentiments of individual Romanists in Salignac de la Motte Fenelon[2], (ancestor to Fenelon, archbishop of Cambray,) who, when sent by Charles IX. as ambassador to the court of Queen Elizabeth, with orders to explain away that massacre, he exclaimed, "Sire, I should make myself an accomplice in that terrible business were I to attempt to palliate it. Your majesty had better address yourself to those persons who advised it."

As to the pretence of the concocters and perpetrators of this massacre, that it originated in the discovery of a plot of the Protestants against the king, the royal family, and the constitution, the *Edinburgh Review* admirably exposes the falsehood and flagrant absurdity of such assertions; for even had the charge been true, it

[1] *De Thou*, lib. 52, 53. *D'Aubigny*, tom. ii. lib. 1.
[2] *Seward's Biographiana*, vol. i. p. 168.

would not have afforded any just reason for the indiscriminate slaughter of thousands of innocent men, and helpless women and children, nor for the assassination, without trial, of even the guilty, had they been so. But it was through fear of the vengeance of the Swiss cantons, and of the Poles more particularly, that Charles pretended, "that it was owing to a conspiracy against his person, and not to hatred of the religion they professed, that, contrary to the faith of treaties and obligations of hospitality, he had sacrificed so many thousands of his subjects. Had it not been for these reasons, it is probable that he would have openly avowed what he had done, and gloried in the act; and such was the bigotry of the age, that, instead of incurring the detestation he deserved, what passed at Rome must convince every impartial mind that he would have been applauded for his conduct, by every Catholic government in Europe[1]."

But, besides the absurdity of a comparative handful of unarmed and unprepared men making such an attempt in the very capital of their adversaries, besides that, if they intended the

[1] *Edin. Rev.* No. LXXXVII. p. 144.

assassination of the court, Coligny surrounded by upwards of sixty Huguenots, could easily have effected it, on the evening when the whole royal family, with the most obnoxious Romish leaders, visited him after he had been wounded—besides that the innocent victims were slaughtered unarmed and naked, the contradictory statements published by authority of the court itself, sufficiently prove the utter falsehood of those pretences. For thus, upon the 22nd of August, when the assassination of Coligny was attempted by Maurevert, Charles despatched letters to all his governors in France, and to his ambassadors at foreign courts[1], expressing regret at the crime, and vowing vengeance against its authors; but not hinting at any conspiracy, nor making any charge against the Huguenots. In the next place the king wrote again to the same parties upon the evening after the massacre, deploring the event, and attributing it to the ancient feud between the Guises and Chatillons, which he stated had thus burst forth upon the latter charging the former with the assassination of the admiral; but still, not a word about a con-

[1] *Letters to Schomberg, MSS. Bibl. du Roi, 86, 84, Bethune.*

spiracy[1]. Again, next day, in a letter to Schomberg, his agent at the courts of the Protestant Princes of Germany, he invents the Huguenot conspiracy, on the discovery of which, he says, that he permitted the Guises to have their own way against the Huguenots[2]; and in letters to the Swiss Cantons, he imputed what he justly terms the *crime* of that massacre, to those who had attempted to assassinate the admiral. But after all the above various versions, it was not until the 26th of August, that the king went in state to parliament, and avowed himself the author of the massacre which he then pretended that he had inflicted as a punishment for the discovered treason; and this last edition he sent forth in circulars on the 28th. The fact is, that, at first, Charles intended to saddle the Guises with the whole blame of that unparalleled atrocity; but when they refused to bear it, he had recourse to those various falsehoods, finding it thus necessary, according to Tavannes[3], *d'inventer une troisième mensonge.* "To invent a third falsehood." When the queen-mother wrote to Montluc, who is a great

[1] *Caveyrac*, xxxii. &c. &c.
[2] *MSS. Bibl. du Roi*, 8684. [3] *Tavannes*, 419.

authority with Roman Catholics, of the conspiracy they had discovered, he incredulously observes, *Je sçay bien ce que j'en crois!* "I well know what I believe of that." And he adds, as to the massacre, "those who write at present dare not tell more than half; for my part, I prefer saying nothing at all[1]."

The reply, however, of Queen Elizabeth to the Ambassador Fenelon[2], who was sent over by the French court with a similar attempt to disguise the truth, seems to me as conclusive as any other argument. That sagacious princess is said to have observed, "that the same force that was able to butcher such multitudes, could equally have served to bring the conspirators to a just trial and punishment; especially Coligny, whom the hand of the assassin had already rendered incapable of resistance."

Whilst with a national feeling which can hardly be blamed, many historians have shown a common anxiety to clear their countrymen from the charge of a crime as yet unequalled amongst men; whilst Italian writers labour to fix it upon the French king, Charles IX.[3],

[1] *Montluc*, iv. 339, 343, 12mo.
[2] HUME'S *History of England*. [3] *De Thou*, &c.

and those of France upon his Italian mother; let us consider from the following evidence, whether those high criminals, as well as the Guises, and the many other ostensible leaders, were not rather the mere tools of the Roman Pontiff; whether his authorized Myrmidons did not use the influence of a religion whose principles are inconsistent with the peace and welfare of a mixed community,—in order to instigate to all the broken vows, the violated treaties, the treacheries, the carnage, the persecutions, and the miseries, that during those times disgraced and oppressed unhappy France.

However, some may pretend that the actions of the whole lives of Catharine de Medicis, and of her son Charles IX., were the results of political stratagem, or individual wickedness, it is clear[1], that at one time they favoured the reformation with sincerity, and it is more than probable that the crimes to which they afterwards lent themselves, were instigated by the machinations of Rome, and instilled into their minds by the principles of her corrupt religion. Passing by, then, the means used, and the time when the minds of those princes became so in-

[1] Vide Supra, p. 4.

fluenced as again to adopt the principles of Rome, (these points being involved in uncertainty, though their natural fruits too clearly prove their re-adoption,) we come to the naked historical facts, as to the parts enacted by the Pope and his hierarchy, as well in the course of the events preceding and following the massacre of St. Bartholomew, as in that tragedy itself.

According, then, to the article in the *Edinburgh Review*[1], Capilupi in his account of that massacre written within a month after the event, states that four years before it occurred, the queen mother instructed Cardinal Santa Croce, to assure Pope Pius V., that she, and her son, had no object more at heart, *che d' accogliere un giorno l'Ammiraglio e tutti i suoi sequaci insieme, e di farne un macello; ma che il negocio era cosi difficile che non si poteva promettere di farlo piu in un tempo che in un altro;* "Than one day to entertain the admiral and all his companions together, and to make a butchery of them, but that the business was so difficult, that she could not promise to do it more at one time than another." That, afterwards, the Pope being dissatisfied with the peace of 1570, as being too

[1] No. LXXXVII. p. 135.

advantageous to the Protestants, the queen again wrote to assure him, *che il rè non intendeva in altra cosa piu che nell' estinguere coloro*; "That the king was not meditating upon anything more than upon their extermination." And that at the time of that peace, only four persons were privy to the intended massacre, but that ten persons were admitted into the secret, six months before it was carried into execution. Letters addressed by Cardinal Nicolas de Pelve, Archbishop of Rheims, to Charles Cardinal de Lorraine at Rome, were intercepted; and although they contained the plainest allusions to the intended treachery and slaughter, they were not generally believed by the Huguenots, though some persons endeavoured to convince the admiral and their friends of their danger, and prudently withdrew from it themselves[1].

Sully[2] also describes the secret conferences of the Guises, the queen-mother, and their faction, previously to the St. Bartholomew, with Cardinal Alessandrini, nephew to the Pope, who had been sent to Paris by that sovereign. And the same author states, that the Bishop of

[1] *Mém. de l'Etat*, i. 158. *Sully*, i. 13.
[2] *Sully*, l. i. pp. 78—81.

Valence, when setting out from Paris upon the embassy with which Charles IX. had charged him, to Poland, incautiously disclosed the intended massacre to some of his friends, by whom it was again communicated to the Huguenots, who, notwithstanding, with few exceptions, remained fatally incredulous of their danger.

The *Edinburgh Review*[1] also states that, some years after the St. Bartholomew, when Cardinal D'Ossat was at Rome, to solicit a divorce between Henry IV. and Margaret of Valois, he was told by Pope Clement VIII. (Aldobrandini) that when Cardinal Alessandrini, nephew of Pius V., was sent to the court of France to prevent the marriage of the sister of the king with the Prince of Bearn, Charles took him by the hand, and said, *Monsieur le Cardinal tout ce que vous me dites est bon. Je le reconnois et en remercie le Pape et vous; et si j'avois quelque autre moyen de me venger de mes ennemis, je ne ferois point ce mariage—mais je n'en ai point d'autre que celui-ci.* "Monsieur le Cardinal, all that you say to me is right, I acknowledge it, and I thank the Pope and you for it; and if I had any other means to avenge myself upon my enemies, I

[1] *Edinburgh Review*, p. 131. *id.*

would never make this marriage, but I have no other means but this." Pope Clement knew this, because he was at the time auditor to Cardinal Alessandrini, and had accompanied him to France, and had himself written[1] down those particulars at the time. Capilupi[2] relates the same story, adding, that Charles IX. also offered a diamond ring to Cardinal Alessandrini, as a pledge of his attachment to the Church, which, however, the cardinal declined, saying, "that he desired nothing in addition to the king's word," and went away perfectly satisfied. Why he was so satisfied is made clear by his holiness Clement, adding, in the above narration, that when the news of the massacre of St. Bartholomew arrived at Rome, that cardinal exclaimed, *Loué soit Dieu! le Roi de France m'a tenu promesse!* "God be praised! the King of France has kept his promise to me!"

In his *Life of Pius V.*[3], Catena, who had long been employed in the papal service, and enjoyed the protection of Alessandrini, confirms

[1] *Lettres d'Ossat*, 22nd Sept., 1599, iii. 419; edition of 1732.

[2] *Stratagema*, 1572.

[3] *Catena*, p. 130; *Mantoua*, 1587.

that account[1], but makes Charles more explicit. So also does Anquetil[2], who quotes Tavannes to prove it, and says, that that cardinal was sent to Paris to forbid the marriage of the king's sister with the prince, and to order it to be contracted instead with the King of Portugal; but he suffered it, when he was satisfied that it would be the best stratagem to exterminate the enemies of their religion!

Sully[3], who only saved himself by flying to the college of Burgundy, of which he was a student, describes the difficulty which the worthy Principal Lafaye had in saving him from the ferocious priests, who endeavoured to tear him in pieces; declaring that the orders were to slaughter all Protestants, even infants at the breast. And Voltaire[4] thus paints that scene of horror:

Mais, ce que l'avenir aura peine à comprendre
Ce que vous même encore à peine vous croirez
Ces monstres furieux, de carnage altérés,
Excités par la voix des prêtres sanguinaires
Invoquaient le Seigneur en égorgeant leur frères,
Et le bras tout souillé du sang des innocens
Osaient offrir à Dieu cet exécrable encens.

[1] Vide also *Mathieu*, p. 340. *Brantome.*
[2] *Anquetil*, vii. p. 363. *Tavannes*, p. 377.
[3] *Sully*, l. 1, 36.
[4] *La Henriade*, Chant ii. p. 43.

Succeeding times will scarcely e'er conceive,
And even now you hardly can believe,
That blood-stain'd priests, urg'd on with impious breath
Those raving savages to deeds of death,
Who reeking with their brethren's guiltless blood,
Blaspheming dar'd to call upon their God,
And offer at his throne th' accurs'd incense
Of hands defil'd with murder'd innocence.

Again, the *Edinburgh Review*[1] states, that, "Within less than a month after that massacre, Camillo Capilupi, nephew of the cardinal of that name, drew up at Rome an account of the St. Bartholomew[2], in a letter to his brother Alfonso, which was approved of by the Cardinal of Lorraine, and begun to be printed under his inspection." In this little work, a circumstantial account is given of the bloody tragedy recently enacted at Paris, in which the contrivance, preparation, and execution of the massacre are related with overflowing triumph, joy and exultation! Rapin[3] also mentions that this "massacre was openly approved of at Rome." And, in a note in the same author, it is stated, that

[1] *Edin. Rev.*, p. 98.

[2] *La Stratagema*, quarto, 1572. Reprinted with a French translation, 12mo., 1574. In the first edition the dedication to Alfonso Capilupi is dated Rome, Sept. 18th, 1572.

[3] *Hist. of England*, book xvii. p. 102.

"There were medals struck in memory of this horrible fact, having on one side the king sitting on the throne, and treading on dead bodies, with this motto, 'Virtus in Rebelles;' and on the reverse the arms of France, crowned between two columns, and 'Pietas excitavit Justiciam, 24 Augusti, 1572.'" See a print of this medal in *P. Daniel*, t. viii. p. 786.

In SEWARD'S *Biographiana*[1], mention is also made of another medal struck at Rome in honour of the same occasion, (the massacre of St. Bartholomew,) and with the following incription: "Pontifex maximus Coligni necem probat." And the head of the murdered Coligni was embalmed and sent to Rome as a trophy and welcome present to the Pope.

Anquetil[2] says that "the news of the death (of Coligny) and of the massacre were received at Rome with the most vivid transports of joy. They fired cannon and lighted bonfires as if for the most advantageous event. There was a solemn mass of thanksgiving, at which Pope Gregory XIII. assisted with that splendour which this

[1] SEWARD'S *Biographiana*, vol. i. p. 164.

[2] *Anquetil*, vii. p. 553, quoting *Stratagema*, p. 99, and *Brantome*, t. viii. p. 190.

court bestows upon those ceremonies which it wishes to celebrate[1]. The Cardinal of Lorraine bountifully recompensed the bearer of the tidings, and questioned him, like one who had already been prepared to receive them." Notwithstanding this, Gregory is said to have been by nature a good and humane man, and even in the exultation upon this event to have bestowed a few natural tears at the fate of so many innocent sufferers, who might possibly have lived to repent of their heresy. This Pope was also one of the most intelligent and learned men of that or of any other age; and to him are we indebted for the correction of the Julian year, the new style or Gregorian year being formally adopted in this country in 1752. Thus do the awful principles of popery, wherever its interest is concerned, convert even the naturally just and humane, even the most learned and intellectual, into monsters of cruelty, perfidy, and wickedness. Such ever may be the fruits of even the best human nature, directed only by human learning;

[1] Upon the death of Pius V. on the 1st of May, 1572, after a reign of six years, Gregory XIII. was crowned Pope on the 25th of May, and died 15th April, 1585. Thus the massacre of St. Bartholomew took place in the first year of the popedom of Gregory XIII.

the tree of knowledge is the tree of death, unless engrafted upon the tree of life, which only yields the wholesome fruits of true wisdom.

I cannot conclude these extracts better than with the following quotation from the same admirable article in the *Edinburgh Review*[1], to which I have already so often alluded. "One of the shortest and most faithful, and certainly the most eloquent, descriptions has been given in a discourse addressed to the Swiss Cantons, in reply to the notorious falsehoods unwillingly advanced in justification of his court, by Bellevers, ambassador from France, viz., — 'In France, in the month of August last, thirty thousand persons were massacred within a few days. They were not slain in open battle, but in the bosom of peace. They were not armed, and arranged for fight; but were naked, and asleep; or in a suppliant posture, bent on their knees, petitioning for mercy from their assassins. They were not assembled in a body, but dispersed in their separate abodes. This was not done in the order of justice, or by course of law; but, by the rage and violence of a furious populace, *let loose from restraint.* Among the vic-

[1] Page 125.

tims were many persons confined by sickness, or impotent from age, many honourable ladies and virtuous damsels of rank and family; many women with child; many youths entering on life; many helpless children; and many holy and learned men, whose avocations excluded them from the profession of arms. Thousands terrified at these massacres, which seemed to them like a sudden and unheard-of visitation of Providence, have fled from their homes, abandoned their wives and children, and sought refuge in England, Germany, and Switzerland. Magnificent and powerful lords, ye and your subjects know that these things are true!' "

It must then, I think, be granted by all but those who deny everything that does not suit their own particular views, that the foregoing quotations, from the most eminent authors who have written upon the subjects in question, have clearly proved that the French Protestants in no case engaged in the civil wars to which those histories relate, excepting as the only means of defending their lives and their liberties from a foreign faction, which aimed at the destruction of both: that, although so often betrayed, they were never weary in accepting each promise of

peace and toleration, however doubtful, however hollow. That they were not rebels against their king, nor traitors to their country, for that they not only never wished to depose their king, nor set up any other in his stead, but that they had every reason to think that the private wishes of their sovereign, and even of his mother, were for their success; and they conscientiously believed that they were contending in the cause, not only of their God and of themselves, but also of their king and their country, when endeavouring to throw off the destroying tyranny of Rome, and of her willing tools the Guises. That in every war and every peace throughout the period above included, the extermination of the Protestants was meditated; and that their general massacre was determined on, at least six years before it was consummated, on the feast of St. Bartholomew. Even Thuanus, lib. lii. p. 805, in admitting that the massacre had been long and treacherously meditated, says, in explanation, "*You should remember that it was a decree of the Popes, sanctioned by the name of religion, and confirmed by the authority of councils, that faith is not to be kept with sectaries, in whose number Protestants are accounted.* You should

also remember that through the ill-will ex
against them in the previous wars, the Pro
ants were held in constant hatred, so that it
not be doubted, but that it was the fixed d
mination of the queen that the Protest
should be by any means blotted out. Bes
these things, we must think it impossible th
woman who was a foreigner, and an Italian,
was sprung from the race of pontiffs whom t
opposed, and was herself endued with a tr
Etruscan and most crafty disposition, should
meditate all extremities against her enemies.
*Memineris illud esse Pontificiorum decret
relligionis nomine sancitum, et conciliorum
toritate firmatum, fidem sectariis non esse serv
dum, quorum in numero Protestantes censent
memineris item Protestanteis ob superiorum
lorum invidiam sempiterno odio flagrare,
dubium non sit, quin hoc sit fixum Regime
silium, ut quâvis ratione Protestantes deleant.
ad hæc mulierem peregrinam et Itala—pontifi
quos illi oppugnant, progenie ortam et Etr
ac vaferrimo ingenio præditam, non posse
extrema omnia adversus hosteis suos meditari.*

"That all those persecutions, and consequ
wars, proceeded solely from the merciless cruel

ıery, and intolerance of the Church of
ı; that the heads of that church were ever
gst the contrivers of the many perfidious
and atrocious cruelties devised against the
stants; and finally, that the St. Bartholo-
consummation, which might have struck
bes of the Indian Forest with horror, was
with overflowing joy by one of the best,
herwise most humane, of the Roman pon-
vho also took all means to perpetuate and
r the memory of that awful transaction!"
as has general history most abundantly
med the evidence of the Gregorian medal,
ı I brought forward as at once a very plain
ı very conclusive answer to the assertion
ı Dr. Brown so gratuitously made, and
ı he supported by quoting Bailly, who is
convicted, with him, of the same misrepre-
tions. The medal in question was, as I
l in my first letter[1], presented to me at
e, in 1824; and no further proof need be
, that in the midst of so many abler and
"authorized" champions of the most sacred
sts of our country, I, a layman, have not
come forward without being imperatively

[1] Vide *Popery Illustrated*, p. 11.

called upon, than the fact that this medal, and similar "evidences" of Popery, were fourteen years in my possession without being thus applied. The accompanying drawing on stone gives an accurate representation of each of its faces. For the sake of distinctness, however, the print is much larger than the medal itself, which is about the size of an English penny-piece. Although it has been admitted that this medal was, *if genuine*, "a striking evidence of the feelings of the Papacy of the day[1]," and, true or false, was "too important not to call for further inquiry;" yet so many miserable attempts have been made to shake its evidence, by expressing wonder that, "in the many controversies which have existed with respect to that atrocious conspiracy, it should not previously have been discovered[2];" by the curious excuse that the Pope was deceived into striking it, one while, and then, that the Pope did not strike it at all, but that the French King had this very medal, as here described[3], coined under his own direction and sent to Rome and Madrid, that I began almost to think it possible that there might be

[1] Letter of A. B. C., *alias* H. S. [2] *Dr. Brown.*
[3] Letter in *Bath Journal* of H. S., *alias* A. B. C.

some inaccuracy in the account with which I received it in the "holy city," and that even Dr. Pusey[1], who I found had likewise mentioned it, as well as *myself and the Pope*, might have been "deceived." I therefore *have had* recourse "to further inquiry," and I trust that the following results will be deemed by others to be as sufficiently conclusive as they appear to me.

In the British Museum, then, in the splendid collection of Papal medals, and amongst many others struck by Pope Gregory XIII., there is a fac-simile of my medal, as above described, the produce of the same die, and composed of the same metal[2]. In the next compartment of the same drawer, there is also a silver medal, with the same designs, and of similar size, but evidently not struck by the same die; upon the latter, the figure after ANN. is a distinct I., whilst, upon the copper coins, a second figure seems to have been commenced, whence it is fair to conclude that the Pope struck and distributed the silver medals in the first year of his reign,

[1] Vide *Dr. Pusey's sermon on Patience and Confidence*, preached at Oxford on the 5th November, 1837.

[2] I at first thought that my medal was composed of bronze, but it is of copper.

immediately upon receiving the joyful news of the massacre; but that the copper editions of this, and of several other medals, were struck in the second year of his reign, though the second I. was afterwards possibly erased, in order the better to tally with the event celebrated. It is also very probable that these copper medals were made for the sake of distribution amongst the vast crowds[1] of pious(?) strangers who came to Rome to share the universal exultation at the jubilee, which Pope Gregory proclaimed, also in honour of the massacre of St. Bartholomew.

This impression of the Pope's head from the same die occurs on another coin, whose reverse is different. The initials F. P. are to be observed upon every medal, save one, of that size, in the collection, whilst the larger ones have no such initials of any kind.

[1] In a short history of all the Roman jubilees, which I have, the vast numbers of the faithful who visited Rome upon the occasion of this jubilee, are thus described:— *Nell' anno del Giubileo furono ben pochi i giorni, ne' quali non si contassero in questa nostra città circa cento mila forestieri, venutivi per appagare la di loro devozione da tutte le parti dell' Europa.* "In the year of the jubilee there were very few days in which there were not to be counted in this, our city, about a hundred thousand strangers, who came here to pay their devotions from all parts of Europe."

Amongst the medals of the French kings there are three of a large size, struck by Charles IX., in honour of the St. Bartholomew massacre[1]; of these, two are of silver, having on one side the head of Charles IX., with the motto "*virtus in rebelles*, 1572"—"virtue against the rebels, 1572;" the third, which is of gold, has the arms of France, instead of the head, with the motto *Pietas excitavit justiciam*—"Piety has stirred up justice;" the reverse of each of the three medals has a representation of the king sitting upon his throne, trampling upon dead bodies.

Lastly, as to the medal, and the awful event so commemorated, I made the following extracts from a work, also in the British Museum, and which would of itself be a sufficient history and elucidation of the subject, were it to stand alone. The title of that work is—*Numismata Pontificum Romanorum quæ a tempore Martini V., usque ad annum* M.D.CXCIX., *vel authoritate publicâ vel privato genio in lucem prodiere explicata ac multiplici eruditione sacrâ et prophanâ illustrata A. P. Philippo Bonanni, Societatis Jesu, Romæ ex typographiâ Dominici Antonii Herculis,*

[1] Vide supra, p. 24.

M.DC.XCIX.[1], *cum facultate superiorum*. "The coins of the Roman Pontiffs, which, from the time of Martin V. down to the year 1699, have, either by public authority or private genius, come to light, explained and illustrated, with much sacred and profane erudition, by A. P. Philip Bonanni, of the Society of Jesus, at Rome, from the press of Dom. Ant. Ercole, 1699, with the permission of the superiors."

At page 336 of the first of the two volumes of this history of the coins of the Roman Pontiffs, thus published at Rome by the Jesuit Bonanni, with the authority of the superiors, there is an engraving of the very medal in question, and under its number, "XXVII.," and motto, *Ugonotorum strages*, there is a detailed history of the whole transaction, in which the truth seems to me to be stated as fairly upon both sides as could be expected from the author. After describing the applause with which this slaughter of the rebellious Calvinists was received at Rome and in Spain[2], and with what lamentations in Eng-

[1] The very name of the printer must surely endear this work to the newly-canonized saint of Downside.

[2] This massacre was hailed with joy in the court of Philip of Spain, and lauded as "the triumph of the church militant." Vide *Mezerai* and *Fleuri*.

land and other heretical countries, and after simply enumerating the previous battles of the Protestants, in which he says that they were rather baffled than broken, and stating the multitudes of them who were collected at Paris upon the occasion of the marriage of the young King of Navarre, he proceeds thus:—

Quippe Carolus generosâ indole puer non plus undecim natus annos post triennalem matris ac procerum tutelam, protinus ad hæreticos tollendos incubuit, atque uno die qui fuit S. Bartholomæo sacer, pluribus in locis ingenitem ipsorum numerum èmedio sustulit. Ea Cædes 9. Kalend. Septembris anni 1572, *inchoata est Lutetiæ, pulsata palatii publici majore campana, ut cædes patraretur. Et verò per dies tres continuatos noctibus lanienam horribilem totâ urbe sexaginta hominum millia in perduelles iterumque nova molientes hæreticos perpetrarunt. Uno verbo sexcentæ domus qua direptæ sunt, qua incensæ et quater mille homines interfecti; sed non una Parisiensium strage conclusa est. Per plurimas urbes grassata est. Sicque per similes in Provinciis cædes sublata sunt quinque vigintique hominum millia. Insperata Galliæ commutatio Gregorium Pontificem et Italiam eo majore*

gaudio perfudit quo gravior fuerat metus ex relatione Cardinalis Alexandrini, ne perduelles ab avitâ religione descisentes Italiam inundarent. Accepto nuncio statim Pontifex ab æde sancti Marci ad sancti Ludovici templum solemni supplicatione se contulit, indictoque jubilæo Christiani orbis populos provocavit ad Gallicæ religionem, et regem supremo numini commendandos. Colinii et sociorum cædem in Vaticana Aula describi coloribus jussit a Georgio Vasaro religionis vindicatæ monumentum et de profligata hæresi trophæum, sollicitus inde quàm salubris ægro regni corpori tam copiosa depravati sanguinis emissio esset profutura. Flavium Cardinalem Ursinum Legatum à Latere in Galliam destinat qui Carolum Regem admoneat ut cœptis insistat fortiter, neque curam asperis remediis inchoatam prosperè, perdat leniora miscendo. Quamquam hæc fuerint tam præclara Caroli pietatis, atque sinceræ in Catholicam Ecclesiam fidei documenta, necnon Pontificiæ sollicitudinis; non defuere, qui secus interpretarentur. Attamen non sine Dei ope, divino que consilio eam stragem perpetratam esse in numismate percusso docuit Gregorius, in quo Angelus gladio et cruce armatus contra rebelles invehitur, qua etiam expressione

in mentem revocat hæreticorum domus alba cruce obsignatas fuisse, ut eas milites Regii inter ceteros dignoscerent, sicuti pariter ab ipsis cruce alba in pileis gestabatur. Angelos autem sæpe in divinis scripturis designare divinam inspirationem docet Riccardus a Sancto Victore, sicut etiam ministros Divinæ vindictæ, addit Hyeronimus, quæ, regiis armis usa fuit.

"For Charles who was a youth of *a generous disposition* (!) when not more than eleven years of age, after the three years' tutelage of his mother and noble guardians, forthwith *devoted himself to the extirpation of heretics*, and in one day, which was sacred to St. Bartholomew, he took off a vast number of them in a great many places. That slaughter was commenced on the 9th calend. of September, of the year 1572, at Paris, by the ringing of the great bell of the public palace, (as a signal,) that the slaughter should be perpetrated. And truly, during three continued days, in the nights sixty thousand men perpetrated a horrible butchery in the whole city, against their enemies, the heretics, who were again devising new schemes. In a word, six hundred houses were either pulled down or burned, and four thousand men slain; but it did

not end with the massacre only of the Parisians. It raged through a great many other cities. And thus, through similar slaughters in the provinces twenty-five thousand men were taken off. This unhoped-for change (of the affairs) of France filled Pope Gregory and Italy with the greater joy, in proportion to the fear which had existed from the report of Cardinal Alessandrini, lest their enemies, who had departed from the religion of their ancestors, should also inundate Italy. Immediately upon receiving the messenger who brought the tidings, the pontiff proceeded from the church of St. Mark to the temple of St. Louis, with a solemn (procession and) thanksgiving: and, proclaiming a jubilee, he invited the nations of the Christian world to commend the religion of France and her king to the (favour of the) supreme power. He commanded that the slaughter of Coligny and his companions should be described in colours, in the halls of the Vatican, by George Vasari, as a monument of vindicated religion, and as a trophy of routed heresy, (the Pope) being anxious that from thence, so wholesome and so abundant a shedding of corrupt blood should be beneficial to the sick body of the kingdom. He

sends from the Lateran into France, the Cardinal Flavio Ursini as legate, in order that he might admonish King Charles, that he should boldly persist in what he had begun, and that he should not lose (the advantage of) a cure so prosperously commenced by severe remedies, through mixing gentler ones with them. Although these were such illustrious proofs of the piety of Charles, and of his sincere fidelity towards the Catholic Church, as well as of the anxious care of the Pope, there were not wanting those who otherwise interpreted them. But Gregory taught that that slaughter was not effected without the assistance of God, and the divine counsel, in a medal which was struck, and in which an angel, armed with a sword and a cross, is rushing against the rebels; by which figure also he calls to mind, that the houses of the heretics were marked with a white cross, that the royal soldiers might distinguish them amongst the rest, as, in like manner, the white cross was carried by themselves upon their caps.

But Riccardus teaches from St. Victor, that angels often, in the sacred Scriptures, denote divine inspiration; as also Jerome adds, that

"they are the ministers of the divine vengeance, making use of the arms of kings."

The learned Jesuit then quotes the destruction of the Assyrians by the angel of the Lord; and in conclusion, he cites the cherubims of the temple as proofs of the antiquity and propriety of the use of images!

He refers, in the margin of the above account, to Bussieres, Bomplanus, Joan Palatius, and Caterinus Avilæ as authorities.

In his "religion and policy[1]," the great Earl of Clarendon, when writing of Gregory XIII., says, that that Pope contrived and instigated the horrors of St. Bartholomew, which he describes as "a massacre attended with all the foul dissimulation and most horrid perjury that ever added to the deformity of any wickedness, that the authors and conductors of it were ashamed and forsworn in the very act of executing it." And adds, that it was preserved in Catholic histories as a signal instance of the piety and magnanimity of that celebrated pontiff!

The Romanist writer Maimbourg, in his history of the league[2], says, that the Cardinal of

[1] CLARENDON'S *Religion and Policy*, vol. ii. p. 426.
[2] MAIMBOURG, *Dryden's Translation*, 1684, p. 18.

Lorraine was the first who invented a general Catholic league "under another head than the king," against the Huguenots, the Cardinal being then at the Council of Trent—"to this effect he was not wanting to represent to the heads of that assembly, and by them to the Pope, that for the support of religion, against which the heretiques made so cruel war, particularly in France, there was no better means than to make a league into which should enter all the princes and great men whom they could procure, and above all the rest, the King of Spain, who was so powerful and so zealous for the Catholique faith. He added, that it was necessary *for the Pope to declare himself the protector of it, and to elect a head of it in the kingdom*, on whose piety, prudence, valour and experience, all things might safely be reposed; and whom all Catholiques should be under an obligation to obey, *until they had wholly extirpated the Huguenots. This proposal was received with great applause;* and as their minds at that juncture of time were wholly prepossessed with a high character of the wise conduct, the perpetual felicity, and heroique virtues of the Duke of Guise, there was not the least scruple remaining for them to conclude that he alone was fit to be the

head of *so glorious an undertaking*. But the sad news of his death arriving in the very upshot of that project, made this great design to vanish: which the cardinal, who never lost the imagination of it, nor the hope to make it succeed at some other time, was not able to bring in play again till about ten or eleven years after that accident, and then found the young Duke of Guise, Henry of Lorrain, his nephew, both of age and capacity, and entirely disposed to its accomplishment. *For at that time he proposed warmly the same design to the Pope* and the King of Spain, who both entered without difficulty into his opinion, though upon motives very different. *The Pope, out of the ardent desire he had to see heresie altogether exterminated from this most Christian kingdom*, and the Spaniard, to make his advantage of our divisions, and those great disorders which he foresaw the league must inevitably cause in France."

Thus do I humbly conceive that enough has been here provided to settle the question as to the "Catholic charity for heretical brethren," as exhibited in the Popish feast of St. Bartholomew.

CHAPTER II.

REFLECTIONS UPON THE HISTORY OF THE ST. BARTHOLOMEW.—THE PAPAL SYSTEM UNCHANGED SINCE THE COUNCIL OF TRENT AND THE CREED OF POPE PIUS IV.; THAT SYSTEM CARRIED INTO EFFECT WHENEVER OPPORTUNITY HAS OFFERED, FROM ITS ORIGIN TO THE PRESENT TIME.—THE CONSPIRACY AT BAYONNE IN 1566.—THE ST. BARTHOLOMEW, 1572.—ASSASSINATIONS OF EVEN ROMISH SOVEREIGNS.—CONTRAST BETWEEN QUEENS MARY AND ELIZABETH.—GUNPOWDER PLOT, 1605. —IRISH MASSACRE, 1641.—REVOCATION OF THE EDICT OF NANTES, 1685.—IRISH REBELLION, 1798.—ROMISH TREACHERY AND PERJURIES IN RELATION TO THE EMANCIPATION ACT OF 1829.

WHILST a reference to the authorities quoted in the previous chapter, will serve to increase the proofs which I have selected, it must be clear, even from that concise epitome, that, previous to the council of Trent, the greater part of the Christian world was ready to banish the novel abuses and corruptions of popery; that many of the bishops and clergy of France, and of her leading people, had openly declared themselves in favour of reformation; that even

Catharine de Medicis was favourable to it at first, and afterwards only became a tool of the Pope, from whom to his instruments the chief credit of the St. Bartholomew has been unjustly transferred by modern Romanists. And it is clear that the people of Europe generally, like those of England, were anxious to restore the Church to its ancient apostolical purity. But the Romish Autocrat saw that the despotism which had been so craftily and so gradually built up was then in danger, and he determined to turn to his own advantage that very Council of Trent, which had been insisted on by princes, and bishops, and people, for the correction of the many corrupt principles and practices which had by degrees crept into the Church. The Pope, therefore, in such difficulty, left no artifice, no intrigue untried, in order to defeat that object: he procured the adjournment of the council from one session to another, and eventually succeeded in obtaining a verdict which, instead of correcting, confirmed and indeed gave their first authority, as a settled system, to those corruptions upon which his usurped supremacy depended. The admirable account of this council by Father Paul, confirmed rather than contra-

dicted by the statements of Pallavacini, though he was a Cardinal and a Jesuit, fully prove at once, the intrigues with which alone the Pope accomplished his views at the last assembling of the Council of Trent, in 1563, which was also the last meeting of any so-called general council of the Church of Rome. Father Paul[1] says of the Council of Trent, that it was

* * * * "By divers means procured and hastened, by some hindered and deferred, for the space of twenty-two years, and for eighteen years more; sometimes assembled, sometimes dissolved; always celebrated with divers intentions, and which hath gotten a conclusion and form contrary altogether to the design of them that procured it, and to the fear of those that with all diligence disturbed it; a clear instruction for us to refer ourselves to God, and not to trust in the wisdom of man.

"For this council, desired and procured by godly men to reunite the Church, which began to be divided, hath so established the schism and made the parties so obstinate, that the discords are become irreconcileable; and being managed by princes for reformation of ecclesias-

[1] Vide FATHER PAUL'S *Hist. of the Council of Trent.*

tical discipline, hath caused the greatest deformation that ever was since Christianity did begin; and hoped for by the bishops to regain the episcopal authority, usurped for the most part by the Pope, hath made them lose it altogether, bringing them into greater servitude: on the contrary, feared and avoided by the see of Rome, as a potent means to moderate the exorbitant power mounted from small beginnings, by divers degrees into an unlimited excess, it hath so established and confirmed the same over that part which remaineth subject unto it, that it was never so great, nor so soundly rooted."

The anti-Christian and anti-social principles, to which I have already alluded, though previously existing in the latter councils of the Church of Rome, and bulls of her Popes, were made imperative, and imposed as a complete system upon her followers by the Council of Trent, which enjoins "all princes to observe all the sacred canons, and all general councils as the precepts of God, and divine ordinances." Those principles, and the various corruptions which had gradually and latterly crept into that Church, were confirmed as articles of faith, by the Creed of Pope Pius IV., which, in 1564, was ap-

pended to the original Nicene Creed. That papal Creed contains the following words: "I likewise undoubtedly receive and profess all other things delivered, defined, and declared, by the sacred canons and general councils, and particularly by the holy Council of Trent."

Although no council could, strictly speaking, be called general, because at no one were there ever assembled together the representatives of all the then existing Christian Churches, yet these Churches have universally admitted the decrees and authority of the first four councils as general. The decisions of those four councils related to fundamentals only, and are received by the Church of England, as well as by other Christian churches. The twenty-first article[1] shows, that we receive them because they agree with Scripture, to whose standard alone does the Church of England refer for her faith, her morality, and her practice. The article says, that things ordained by general councils "as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

[1] Vide Article XXI. of the Church of England.

The sixth article says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith," &c. Of these first four general councils:—

I. Was convened at Nice, in 325, by Constantine, the first Christian emperor. Its purpose was to check the Arian heresy, against which it drew up the Nicene Creed, establishing the doctrine as to the two first Persons of the Trinity[1]. About three hundred and eighteen bishops were present at that council.

II. General council was convened, in 381, at Constantinople, by Theodosius the Great, against the Macedonian Arians, who denied the divinity of the third Person of the Trinity[2]. Thus was the Nicene Creed confirmed by this council. Its doctrine has been invariably retained in the Oriental Church from its origin to the present time.

III. The third general council was convened, in 431, at Ephesus, by the Emperor Theodosius

[1] JORTIN's *Eccles. Hist.* l. iii.
[2] MOSH. *H. E.* cent. iv. p. 2. ch. v.

the Younger, to settle the disputes which had arisen in consequence of the charge against Nestorius, patriarch of Constantinople, that he held the doctrines of Photinus, denying the divinity of Christ. The apologists for Nestorius state that he only wished to guard against the new superstition, that gave more than human honour to the Virgin Mary, when he said, that she ought not to be called "Mother of God, but mother of man, or of Christ;" but it is clear that he intended to question the divinity of Christ, himself, as did his followers throughout the east, who afterwards even adopted Mahometanism. It has also been objected that Nestorius was condemned unheard before the council was complete, and afterwards banished by the intrigues of his great opponent, Cyril, patriarch of Alexandria. Cyril, it is true, was appointed judge and president of that trial, the scene of which was also certainly laid at Ephesus, the people of which had transferred their heathen superstitions from Diana to the Virgin, who was said to be buried in their city. But that Nestorius was tried in his absence was his own fault, for instead of appearing at their citation, he excommunicated his judges, who then pro-

decided very justly to condemn him, upon proof of his heresy. This general council of 431 is held as a genuine one by the Christian churches of England, Greece, and Rome, as confirming the Nicene doctrine of the divinity of the Three Persons of the Trinity.

IV. General council assembled at Chalcedon in 451, convened by Marcian, successor to Theodosius, at the request of Leo, the Great, and finally settled the doctrine of "Christ in one person and two natures."

Of the three next councils which are deemed general, and adopted by the Greek and Latin Churches:

V. Was held at Constantinople, in 553, against Origen and others, on the resurrection of the flesh and pre-existence of the soul.

VI. At Constantinople, in 680, against the Monothelites. In 754 another council at Constantinople, but not a general one, decreed the destruction of images which, since the fourth century, had begun to be used.

VII. Held at Nice, in 787, sanctioned the use of images. This was the last meeting of the Eastern and Western Churches.

The subsequent councils received by the Church

of Rome, and belonging exclusively to that Church, whose corruptions separated her from the pure Catholic Church of Christ, were as follow:

VIII. At Constantinople in 869.
IX. At Lateran in 1123.
X. At Lateran in 1139.
XI. At Lateran in 1179.
XII. At Lateran in 1215.
XIII. At Lyons in 1245.
XIV. At Lyons in 1274.
XV. At Vienne in 1311.
XVI. At Constance in 1414.
XVII. At Basle in 1431.
XVIII. At Florence in 1438.
XIX. At Lateran in 1512.
XX. At Trent in 1545—63.

These last thirteen councils have no claim to be called general, even upon the pretence of their being held by the Greek and Latin churches united, for their separation took place at the VIIth. The first four general councils are valuable, as far as they prove that none of the modern corruptions had been sanctioned in the church until after the year 451; and therefore chiefly it is that those councils are admitted by

the Church of England as authorities. The last thirteen councils, on the other hand, being admitted as authorities by the Church of Rome, being embodied into a system, and sanctioned by the last Council of Trent, and being confirmed as articles of faith by the creed of Pius IV., are also valuable as unerring proofs that the corruptions of Rome are modern heresies, proofs from which even the jesuit Proteus himself cannot escape. With the pure word of God and authentic history on one side, and the principles and practices of his system on the other, what has the teacher of popery to do, but to fly from a fair trial, or to yield to its condemnation? It is indeed fortunate that we have those councils, and the bulls of popes, and the authorized standards of their system, wherewith to fix its teachers in solemn controversy, and to test their faithless evasions and endless sophistries. But it ought to be enough for British common sense and truth, to condemn and discourage that system whose fruits are indeed "crimes of the blackest die;" crimes, too, that have not been abhorred and punished by the civil and ecclesiastical powers who profess the principles of Rome, but which have been taught, and fostered,

and whose commission has been hailed with exultation.

Thus, then, was Popery finally settled as a system of faith and practice by the Council of Trent in 1563, and by the creed of the pope in 1564. The first use which the Romish despot made of a system which he had such difficulty to establish, was an attempt by the cruel and treacherous extermination of all who opposed him, to give to it that stability which he could not hope from reason and religion. Its first worthy fruits were the diabolical plot laid by popish councils at Bayonne, in 1566, and its consummation effected six years afterwards, in 1572, in the hitherto unexampled horrors of St. Bartholomew's Eve. The nature of the untutored savage would not have led him to such a crime;—the artifice of a Catharine de Medicis could not have contrived it;—the cruel and cowardly treachery of a Charles IX. would never have imagined it. No! the miserable instruments were comparatively innocent of a deed, of which justice assigns the guilt to the papal system of which those instruments were the slaves! Neither in the persecutions of Christians by the heathens of ancient Rome,

nor by their more modern descendants, had any crime of equal atrocity been committed; it remained for the papal system of 1563-4 to give the name and sanction of religion to treachery, perjury and treason, to private assassination and to wholesale massacre. The horrors of the Sicilian vespers might by some be deemed a parallel; but, atrocious as they were, these were not perpetrated blasphemously in the name of religion. The unhappy sufferers in that transaction fell by the hands of "kindred tigers," professing the same religious principles.

The following instance of truly popish treachery in the conduct of even a British sovereign, Queen Mary, towards her subjects, is well condensed in BLUNT'S *Sketch of the Reformation*[1]. "The Reformers of Suffolk, before they declared for Mary against the Lady Jane (Grey), stipulated for liberty of opinion in religious matters, to which proposal a very hopeful answer was given. 'She meant graciously not to compel or strain other men's consciences, otherwise than God should, as she trusted, put in their hearts a persuasion of the truth through the opening of his word unto them.' But no sooner was she

[1] Page 254.

fifth in her seat, than she repeats the concession in an artful proclamation, with the ominous addition,—'until such time as further order by common assent may be taken therein.' And accordingly Suffolk was soon to see the faggot lighted within her borders, and men and women to be baptized with fire."

How different was the conduct of the Protestant sovereign, Elizabeth, who succeeded, and who, though her sister, was indeed a bright contrast to the last! Although Elizabeth had the glory to restore the Christian faith to her people who were eager to receive it, she employed no cruelty, no injustice, no religious persecution, to effect it. Those bishops and others who were recusants, were of course necessarily deprived, and their places far better supplied with Parker, Jewel, and other faithful men who had nobly preferred exile before submission to anti-Christ. But as most of those recusants had subscribed to the supremacy of Henry VIII. and of Edward VI.[1], it was suspected that they now refused to conform, in hopes that Elizabeth, finding it difficult to supply their places, would compromise. In that hope they happily deceived themselves.

[1] BLUNT'S *Sketch of the Reformation*, p. 304.

"All the parochial clergy, however, with the exception of eighty, took the oath of supremacy, and conformed[1]." And "at Elizabeth's accession, out of nine thousand four hundred and fifteen clergy in all England, only two hundred and three refused to adopt the reforms by which popish innovations were retrenched from the Liturgy, whilst the remaining nine thousand two hundred and twelve of the old clergy adopted the return to primitive purity, and ceasing to be Roman Catholics continued to be Catholics. From that clerical body our present clergy are canonically descended. Whereas the Romish clergy now in England are ordained by four intrusive bishops, whose nominal sees are in foreign lands[2]." So that if apostolical succession be in question, the clergy of the Church of England possess that sanction which the Romish schismatics of this country cannot so justly claim.

Elizabeth's necessary "severity did not begin till her subjects had been absolved from their allegiance by the bull of the pope, (Pius V., in 1569,) *neither did it ever manifest itself against*

[1] *Church of England Gazette*, 27th April, 1838.
[2] *Blunt*, p. 306.

woman or child,—a distinction this, between the punishments of Elizabeth and the persecutions of Mary, sufficient of itself to point out that it was the disloyalty, and not the creed, of the parties that drew upon them the vengeance of the queen: and to confirm the assertion of Cecil, (in his *Execution of Justice*,) that no one was put to death by Elizabeth for his religion only[1]." In full confirmation of this, and of many other points in this treatise, and in complete confutation of many of the calumnies invented against the Protestant Elizabeth, I beg to refer to that admirable work, *The State of Popery and Jesuitism in England*, by the Rev. Thomas Lathbury, every page of which contains matter most valuable and interesting to Protestants. In that volume[2] it is proved "that not one papist was executed in consequence of his religious creed, but on account of treasonable practices against the state." And that of the numerous popish plots to subvert the Church, to overthrow the government, and to assassinate the queen, of which there were no less than fifteen in this

[1] HALLAM'S *Constitutional History*, i. 223.

[2] *Popery and Jesuitism in England*, by the Rev. Thomas Lathbury, p. 65.

reign, "there is not one single instance on record which cannot be traced to the leaders of the party, and even to the head of their church, his holiness the pope." Not one of those who suffered were martyrs, but traitors; nor can Elizabeth be justly accused of that religious persecution which crafty Romanists, and ignorant or false Protestants, attempt to set off against that too constant practice of the Romish superstition. Cecil shows[1] that, even according to the calculations of the Papists, only sixty of their body suffered in Elizabeth's reign, and those, as we have shown, for treason, and not for religion; whilst under Mary nearly four hundred perished as martyrs to the pure faith of the Gospel.

Amongst the traitors and other criminals who thus justly suffered, was Dr. Parry, who came over, in 1584, with the express intention to assassinate the queen; and, through the Cardinal of Como, he received the St. Bartholomew Pope Gregory's full indulgence for the deed for which he was commissioned. And when this Parry was seized with a qualm of conscience at Milan, the pope's nuncio re-assured him, by declaring

[1] CECIL, *Execution of Justice*, p. 22.

that, if he intended to murder his queen, not through private malice, but purely out of Christian charity and zeal for the Catholic religion, "it would be a deed pleasing to God." Thus Campion, Sherwin, Kirby, and Briant, who came over to stir up sedition,—thus all who suffered under Elizabeth, suffered as traitors, and not as martyrs.

"In the reign of Mary every Protestant was in danger,—in that of Elizabeth, every papist was perfectly safe, provided he acted as a peaceable subject." The statement of Lingard, that Cranmer suffered for treason and not for religion, is proved to be incorrect by the fact of his not only receiving the royal pardon for his share in the affair of Lady Jane Grey, but by his being committed to the flames, which, being the punishment for heresy and not for treason, is, in all cases, a sufficient test of the charge upon which the accused person suffered[1]. But if some may have been condemned for supposed heresy, upon the *first commencement* of the Reformation in this country, that is to be attributed to the still lurking principles and feelings of Popery, not then totally extinct; or rather to the feelings of pretended

[1] *State of Popery*, &c., p. 68, *et seq.*

Protestants, who were, like the detestable Henry VIII., still genuine Papists at heart.

In Elizabeth's reign all peaceable Romanists were treated with lenity; even the recusant bishops, though deposed, received ample allowances;—even those who had been instrumental in bringing Cranmer, Ridley, Latimer, and Hooper, to the stake, were never even questioned for the part they had taken; and even the monster Bonner was spared the extreme punishment of his atrocities. Burnet pertinently observes[1], as to persecution—"It cannot be said to be any part of our doctrine when we came out of one of the blackest persecutions that is in history,—I mean Queen Mary's,—we showed how little we retained of the cruelty of that church which had provoked us so severely: when not only no inquiries were made into the illegal acts of fury that there were committed in that persecuting reign, but even the persecutors themselves lived among us at ease and at peace. This is an instance of the clemency of our Church that, perhaps, cannot be matched in history."

The Pope's bull, and the consequent conspi-

[1] BURNET's *Eighteen Papers*, p. 86.

racies, alone compelled the enactment of protective statutes, the violation of which brought just punishment upon those who afterwards suffered. But even then all possible mercy was shown, an instance of which was given, amongst many similar ones, of seventy priests, convicted of treason in 1586, being banished out of the country, instead of being executed[1]. Sir Edward Coke affirms[2], that in consequence of the determination of the Jesuits to enforce the bull, it became necessary to enact new laws. He states that, during this reign, only thirty priests and five laymen were executed. Their crime, he observes, was treason, and that not one was executed for religion. "And, with the single exception of Felton, no execution took place until 1578[3], some years even subsequent to the *date* of the Pope's bull; those only suffered who attempted to carry that bull into execution. One of the most important documents, however, with which this topic may be closed, is a tract written by Roman Catholics themselves. Its own title will best explain its object:—*Impor-*

[1] *Lathbury*, p. 75—77.
[2] Sir Edward Coke's *Gunpowder Treason*, p. 111.
[3] *Fuller*, book ix. 110.

such considerations which ought to move all true and sound Catholics, who are not wholly Jesuited, to acknowledge, without all equivocations, ambiguities, or shiftings, that the proceedings of her Majesty, and of the state with them, since the beginning of her Highness's reign, have been both mild and merciful.— By the Secular Priests, 1601.

In this tract it is observed, "It may be, in our opinion, rather wondered at, that so many are left alive in the realm to speak of the Catholic faith, than that the state hath proceeded with us from time to time as it hath done." And again[1], "There is no king in the world disgusting the see of Rome, and having either force or metal in him, that would have endured us, if possibly he could have been revenged, but rather (as we think) have utterly rooted us out of his territories as traitors and rebels both to him and his country. And therefore we may rejoice that God hath blessed this kingdom with so gracious and so merciful a sovereign, who hath not dealt in this sort with us." And lastly[2], "If the Pope and king of Spain had never plotted

[1] *Considerations*, p. 64. [2] *Ibid.*, pp. 88, 89.

with the duke of Norfolk; if the bull of Pius Quintus had never been known; if Gregory XIII. had not renewed the said excommunication; if the Jesuits had never come into England; if the Pope and king of Spain had not practised against her majesty; if Parsons, and the rest of the Jesuits, had never been agents in their traitorous and bloody designments of Throgmorton, Parry, Collen, York, Williams, Squire, and such like; if the Pope had never been urged to have thrust the king of Spain into that barbarous action against the realm; if they themselves had not laboured greatly with the said king for the conquest of this land by the Spaniards, who are known to be the cruellest tyrants that live upon the earth,—most assuredly the state would have loved us, or at least borne with us; there had been no speeches of racks or tortures, nor any cause to have used them; for none were ever vexed that way, simply, for that he was either priest or Catholic, but because they were suspected to have their hands in some of the said most traitorous designments."

Whilst the attempts of modern Romanists to impose upon those who are ignorant of history the false representations that Elizabeth, and other

Protestant sovereigns, have been as great persecutors as Romish sovereigns and popes; and the audacious assertion, that the deeds of Elizabeth, "the contemporary tigress," equalled those of Charles IX.[1];—whilst these aspersions have been already amply confuted, the truly absurd experiment of Dr. Brown's alias protector, H. S., to try a parallel between the St. Bartholomew massacre and the No-Popery riots in England in 1780, needs only this observation, viz., That whilst the former was instigated by the heads of the Romish Church, and executed by the king of France; the latter was, indeed, only a popular commotion, which was opposed by every possible effort, and finally subdued and punished by the immediate authority of the king of England, and of the other heads of our religious and civil institutions.

In 1589, when Henry III., king of France, though a Romanist, would not go all lengths

[1] Mr. Charles Butler, the Romish apologist, admits that, "relying upon the disaffection of the people, three popes issued bulls, fomenting the insurrections in Ireland against Elizabeth;" an evidence sufficient at once to answer the false charge against Elizabeth, of having persecuted the Irish on account of their religion; further, indeed, that their religion made them traitors.

with the Pope's party, the league expelled him from Paris; and upon his being thus driven to join the king of Navarre and the Huguenots, the doctors of the Sorbonne declared the people released from their allegiance[1]; and the king was soon afterwards assassinated by James Clement, a Dominican monk, the holy deed was as usual applauded throughout the Catholic world, and the Pope Sixtus V. blasphemously compared it with the incarnation and the resurrection, as to its supernatural importance. This fact, recorded too by Romish historians, thus supplies another striking instance of the manner in which the papal system scruples not to support itself by the rebellion of subjects against their lawful sovereigns, and by their assassination, even though those sovereigns profess the same faith, if only they presume to hesitate to perpetrate the most atrocious crimes which their church commands in the name of religion.

In 1605 our own country became the scene of a plot whose success, upon the 5th of November, was alone defeated by the immediate interposition of Providence,—a plot which equalled the

[1] Vide *Outlines of Hist.* p. 344, LARDNER's *Cyclopædia*.

St. Bartholomew in atrocity and artifice, and far excelled it in importance. The celebrated Gunpowder Plot was designed by the Romish Church[2] to restore her tyranny in Britain, by cutting off, at one blow, the king, our senates, and all the heads of our Christian institutions[2]. The names of the conspirators were Robert Catesby, Thomas Percy, Sir Everard Digby, Francis Tresham, Robert Winter, Thomas Winter, John Wright, Christopher Wright, Ambrose Rookwood, Robert Keys, John Grant, Bates, (servant to Catesby,) and Guy Faux. Garnet, superior of the Jesuits in England, and others of his order, were privy to the plot, and the conspirators were bound by a most solemn oath, administered by Gerrard, another Jesuit. During the progress of the work, Faux went to the continent to communicate with others privy to the design. Although there were at first scruples as to involving Romanist senators of both houses in the common destruction, those qualms were silenced by the Jesuits Garnet, Tesmond, Gerard, and

[1] See an admirable history of this plot in the number of the *Bath Protestant*, for November, 1838,—a work which ought to be widely circulated amongst the Romish population.

[2] FULLER'S *Church Hist.* book x. p. 34.

Greenwell, upon the plea that the deed would be sanctified by its object being the common good of the church. One man, however, (Percy,) in whom the feelings of friendship triumphed over the delusions of a false religion, was the unintending instrument to defeat the whole plot, by the warning letter which he wrote to Lord Monteagle[1]. That warning led to the first suspicion, only ten days before the appointed 5th of November; and it was only twelve hours before the train was to have been laid to thirty-six barrels of gunpowder that the whole plot was discovered, and the Romish traitors seized. These conspirators were not actuated either by private revenge, or public political principles, nor were they open to bribes through poverty, most of them being men of station and fortune. No! it was a fanatical devotedness to the horrible principles of Popery, that inspired those unhappy individuals; they acted under the direct authority of the Pope, for "the plot had its rise in two breves of Clement VIII., in the reign of Elizabeth; by these the Papists were authorized to prevent any one from succeeding to the throne who should not be a Romanist. They were sent

[1] *Fuller*, x. 35.

to Garnet, who showed them to Catesby, who subsequently argued that if it was lawful to prevent James from ascending the throne, it was also lawful to cut him off afterwards[1]." The letters of Sir E. Digby, afterwards discovered, show also that some of the Popish sovereigns were privy to the design.

Although some modern Popish writers, who fancied that so long after the circumstances happened, they might impose upon the ignorance or indifference of their readers, have endeavoured to relieve their religious system of the odium of this and of similar crimes, yet in this case the conspirators themselves did not even attempt to deny their guilt, or to charge it upon any other person, or any other system. The share, however, which the Romish Church had in this atrocious transaction is put beyond all reasonable doubt, by the fact that, instead of these self-confessed conspirators, after their conviction being denounced with abhorrence by the Church of Rome, high praise and honour were bestowed as well upon those who suffered the just penalty of their crimes, as upon those who had escaped. Garnet was installed as a martyr; his portrait

[1] *Bath Protestant*, p. 129.

hung up over the altars, his bones preserved as relics; and the chaff sprinkled with his blood was declared miraculously to exhibit a human face. St. Garnet accordingly took his place in the Romish calendar! Two of the Jesuit conspirators who escaped were honoured and rewarded by the Pope; one being made pœnitentiary to his holiness! and the other being appointed confessor in St. Peter's Church! Whilst the Romish Church persists to preserve principles from which such deeds result, may the grateful and joyous celebration of the deliverance of our country "never be forgotten upon the 5th of November!"

In 1610, the priest Ravaillac assassinated his sovereign, Henry IV. of France, because he had been a Protestant, and was still suspected of secretly cherishing that heresy in his heart, though, since his apostacy from the truth, he had employed no act to support it.

In 1641, Ireland became the scene of horrors, which, if they could not excel, at least equalled, those of the St. Bartholomew. By a long preconcerted and craftily-devised scheme, the Irish Papists simultaneously rose upon their Protestant countrymen, who were dwelling amongst

them in the most profound peace and apparent friendship, and massacred them without distinction of sex or age. The numbers of innocent victims that perished have, in the difficulty of ascertaining the fact in such a case, been computed by historians of the first credit at from forty thousand to three hundred thousand. Although reference might be made to *The Teares of Ireland*, 1642, and other works of the time, whose details are too horrible to contemplate, the unimpeached history by Sir John Temple, and the sketch by Hume[1] founded on it, are amply sufficient. The following is a part of Hume's most eloquent picture of that dreadful tragedy:—

"The Irish, everywhere intermingled with the English, needed but a hint from their leaders and priests, to begin hostilities against a people whom they hated on account of their religion, and envied for their riches and prosperity. The houses, cattle, and goods, of the unwary English were first seized. Those who heard of the commotions in their neighbourhood, instead of deserting their habitations, and assembling for

[1] Hume's *History of England*, vol. vi., ch. i., p. 436. Edit. 1791.

mutual protection, remained at home, in hopes of defending their property, and fell thus separately into the hands of their enemies. After rapacity had fully exerted itself, cruelty, and the most barbarous that ever in any nation was known or heard of, began its operations. An universal massacre commenced of the English, now defenceless, and passively resigned to their inhuman foes. No age, no sex, no condition was spared;—the wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. The old, the young, the vigorous, the infirm, underwent a like fate, and were confounded in one common ruin. In vain did flight save from the first assault: destruction was everywhere let loose, and met the hunted victims at every turn. In vain was recourse had to relations, to companions, to friends: all connexions were dissolved, and death was dealt by that hand, from which protection was implored and expected. Without provocation, without opposition, the astonished English, living in profound peace and full security, were massacred by their nearest neighbours, with whom they had long upheld a continual intercourse of kind-

ness and good offices. But death was the slightest punishment inflicted by those rebels; all the tortures which wanton cruelty could devise, all the lingering pains of body, the anguish of the mind, the agonies of despair, could not satiate revenge excited without injury, and cruelty derived from no cause. To enter into particulars would shock the least delicate humanity. Such enormities, though attested by undoubted evidence, appear almost incredible,—depraved nature, even perverted religion, encouraged by the utmost license, reach not to such a pitch of ferocity; unless the pity inherent in human breasts be destroyed by that contagion of example, which transports men beyond all the usual motives of conduct and behaviour. The weaker sex themselves, naturally tender to their own sufferings, and compassionate to those of others, here emulated their more robust companions, in the practice of every cruelty. Even children, taught by the example and encouraged by the exhortations of their parents, essayed their feeble blows on the dead carcases or defenceless children of the English. The very avarice of the Irish was not a sufficient restraint of their cruelty. Such was their frenzy, that the cattle

which they had seized, and by rapine made their own, yet because they bore the name of English were wantonly slaughtered, or when covered with wounds, turned loose into the woods and deserts. The stately buildings or commodious habitations of the planters, as if upbraiding the sloth and ignorance of the natives, were consumed with fire, or laid level with the ground. And where the miserable owners, shut up in their houses and preparing for defence, perished in the flames, together with their wives and children, a double triumph was afforded to their insulting foes. If anywhere a number assembled together, and assuming courage from despair, were resolved to sweeten death by revenge on their assassins, they were disarmed by capitulations and promises of safety, confirmed by the most solemn oaths. But no sooner had they surrendered, than the rebels, with perfidy equal to their cruelty, made them share the fate of their unhappy countrymen. Others, more ingenious still in their barbarity, tempted their prisoners, by the fond love of life, to embrue their hands in the blood of friends, brothers, and parents; and having thus rendered them accomplices in guilt, gave them

that death which they sought to shun by deserving it.

"Amidst all these enormities, the sacred name of religion resounded on every side, not to stop the hands of these murderers, but to enforce their blows, and to steel their hearts against every movement of human or social sympathy. The English, as heretics, abhorred of God, and detestable to all holy men, were marked out by the priests for slaughter; and, of all actions, to rid the world of these declared enemies to the Catholic faith and piety, was represented as the most meritorious. Nature, which in that rude people was sufficiently inclined to atrocious deeds, was further stimulated by precept; and national prejudices empoisoned by those aversions, more deadly and incurable, which arose from an enraged superstition. While death finished the sufferings of each victim, the bigoted assassins, with joy and exultation, still echoed in his expiring ears, that these agonies were but the commencement of torments infinite and eternal. Such were the barbarities by which Sir Phelim O'Neale and the Irish in Ulster signalized their rebellion: an event memorable in the annals of human kind, and

worthy to be held in perpetual detestation and abhorrence."

Rapin[1] states in a note, upon the authority of Rushworth, (tom. v. pp. 355, 735,) that above one hundred and fifty-four thousand Protestants were massacred between the 23rd of October, 1641, and the 1st of March, 1642, even according to the computations of the priests themselves that were present. But according to Sir J. Temple[2], in his *Irish Rebellion*, above three hundred thousand were so murdered, or expelled, during that rebellion and massacre, in which Cardinal Richelieu was deeply concerned[3].

It is sufficiently clear that this horrible massacre was the result of popish hatred against Protestants, as such, and not as English intruders, by the fact, that not only were the "English of the pale," as the English Roman Catholic settlers were called, spared from the common slaughter, but these English Romanists themselves, though at first holding back, soon, under Lord Gormanstone[4], rivalled the Irish in every act of violence against their Protestant

[1] RAPIN'S *Hist. of England*, vol. ii. book xx.

[2] SIR J. TEMPLE'S *Irish Rebellion*, p. 6. See Cox, p. 73.

[3] *R. Coke*, tom. i. p. 340, and t. ii. p. 5.

[4] *Temple*, pp. 33—60. *Hume*, vol. vi. p. 442.

countrymen, though, with truly popish treachery, they first of all affected abhorrence of those atrocities, and upon pretence of defending the government, obtained arms, which they soon turned against it. It is clear from Hume[1], that great indulgence had been previously granted to the Roman Catholic religion; but the priests not only were discontented at not possessing the church buildings and revenues, but they could not endure the very existence of heretics amongst them; and that, by the unnatural union of Romanists and pretended Protestants in the Irish House of Commons, the conspiracy against the throne and the church was promoted. How fearfully similar are the feelings of the Irish Romanists and their traitorous combinations of the present day!

The Romanists cannot show, by any genuine historical proofs, that Protestants have ever inflicted upon them any cruelties and persecutions such as Protestants have suffered at their hands; still less that the authority of Protestant rulers in church or state has ever sanctioned them. The horrible massacre of the Protestant garrisons of Wexford and Tredah, eight years

[1] *Hume*, p. 432, vol. vi.

after the above tragedy, and in which only one individual was left alive to bear the tidings, is no parallel case. For this was not only perpetrated by mock Protestants upon Protestants; but the murderers were Cromwellite hypocrites, who, pretending the Bible as their guide, had not the poor excuse of popish principles when they united with Jesuits to massacre their fellow-countrymen, to murder their king, and to rebel against the laws of God and man.

The Earl of Clarendon[1], amongst other proofs of the treasonable principles of popery, gives the evidence of Cardinal d'Ossat, who "said that he did know that the pope and all his court did hold, that to preserve Catholic religion in any country, and to keep it from heresy, his holiness can and ought to take it from the true lord and possessor, and give it to any other that hath no right to it, provided that he can and will maintain the Catholic religion better in it."

And as to the treasons and murders committed by the combined Papists and Puritans against our martyred Charles I., Clarendon also says:—Peace might have been restored, and

[1] *Religion and Policy*, vol. ii. pp. 657, 658, by the Earl of Clarendon.

even the king's life saved, had not the "rebellion in Ireland (been) fomented, cherished, and supported immediately by the pope with all his power, in bulls, benedictions, and presence of his nuncio, who took upon him to be generalissimo of the army in rebellion against the king, and to exercise a full sovereign power in all things; and who, when the Catholics, satisfied with his majesty's concessions, resolved to return to their duty, absolved them from the peace they had solemnly made, and excommunicated those who adhered to it."

It surely needs but a glance into authentic history to clear King Charles from the charge of inclining to popery, and to prove that he indeed died a religious and not a political martyr; a martyr to that pure Church of Christ which has never been more hated by papal despotism than by puritanical republicanism.

It was the same papal system that, in 1686, dictated the revocation of the edict of Huguenot toleration, which had been signed by Henry IV. at Nantes, in 1598. The Protestants had ceased to be a political party soon after they had obtained the only objects for which in truth they ever contended; viz., the bare justice of protec-

tion for their lives, religion, and property. Their rare industry and ingenuity in arts and manufactures, and their exemplary conduct as Christians and citizens, rendered them the most valuable of the subjects of Louis XIV. They, however, again became the innocent victims of the blind and unprovoked hatred of popish zeal. All their pastors were banished; the exercise of their religion was interdicted on pain of death; their children were torn from them to be educated by papist priests; every kind of torture and death was inflicted; a twentieth part of their whole body was soon put to death; and a price set upon the heads of others, who were hunted like wild beasts; and six hundred thousand of the survivors escaped into foreign lands[1].

The last great irruption of the Papal volcano which burst forth from the same crater, and whose devouring fires were again to be quenched by torrents of innocent blood, was the last Irish rebellion in 1798. I have condensed the following short sketch of that awful event, from an excellent work published in the course of last

[1] Vide RUSSELL'S *Europe*, iv. 125; *Mem. de Noailles, par l'Abbé Millot*, tom. i.

year, and entitled "*Letters from Ireland.*" That work, the whole of which well deserves perusal, shows, that although that rebellion at first assumed the mask of the politics of the French revolution, under Bagenal, Harvey, and other pretended Protestants, yet that it soon threw off all disguise and appeared in its natural and proper character, as a massacre of Protestants effected by Papists, with the usual treachery and cruelty so peculiar to their system. The Sabbath, too, was characteristically selected as a fitting day, upon which to commence such another offering to the infernal powers of Rome. *Fathers* Murphy, Roche, Redmond, Kavenagh, and other priests, led on their flocks to slaughter "their suffering-heretical brethren." Murphy, who afterwards became chief leader of the rebellion, gave the first signal for the massacre upon Saturday night, the 26th, by lighting a beacon fire on the hills of Corriana. For the rest, the following quotation from the work alluded to shall suffice:—

"It was on the morning of Whitsunday, the 27th of May, 1798, that the rebellion broke out in Wexford. Dangerous indications had been perceived, and the magistrates were on the alert,

until suspicion was lulled by an address, sent by the different parishes to Lord Mountnorris, remonstrating on the injustice of having their loyalty doubted, and demanding to be sworn at their respective chapels to their perfect freedom, from all insurrectionary designs. Lord Mountnorris accordingly, with several others, attended at the altars of twenty-eight Romish chapels where, in the presence of their priests, the congregations all took the oath. It is awful to contemplate that solemn declaration! It contains an engagement to be true to the king and his successors, to support the existing institutions, and to prevent or suppress all treason or conspiracy; it disclaims all present or future connexion with the United Irishmen; engages to give up all secreted arms, and to inform of such as may be known to be secreted; concluding in these words, 'All the above I do most solemnly swear in the presence of the Almighty, and as I hope to be saved through the merits and mediation of my blessed Lord and Saviour, Jesus Christ, *without any equivocation or mental reservation whatsoever*, So help me God.' These declarations, made some months before, were repeated on the very eve of the outbreak. More

effectually to blind the magistrates, a good many of the people were brought to them by the priests, to make a surrender of arms, which they confessed, with every appearance of penitence, having formerly concealed. A vast number of pike-heads were thus given up, with other weapons mostly unserviceable, the owners craving forgiveness for their past illegal conduct, and requesting protection on this evidence of their good feeling, which were granted, together with certificates of their loyalty and peaceableness, signed by Protestant magistrates, clergymen, churchwardens, and principal parishioners. By these devices, in which the priest always sanctioned them by his presence, and acted as spokesman, they averted the proclamation of the different baronies, and the stationing of a military force among them. The yeomanry were considered sufficient for the maintenance of tranquillity; of these a large proportion were members of the Romish Church, and they not only deserted with arms, horses, and accoutrements to the rebels, but were eager to turn their weapons upon their former commanders, comrades, and the Protestant gentry, whose houses they were appointed to guard.

"One circumstance among many brings the crime home to the priests with fearful aggravation. During the whole week preceding the massacre a magistrate, Mr. Pounden, sat at Enniscarthy, receiving the oaths and the surrendered arms of the people. Three priests, anxious to give the greatest apparent force to the obligation, suggested that they should be sworn on a Romish Manual; this was done; protections were given; and were found in the pockets of those who were slain, in their sanguinary attack on Enniscarthy the following Monday, to which the priests led them on. Mr. Turner, the rector of Edermine, was employed during Saturday in administering this oath to the crowds, who pressed to take it; and on the following morning they murdered him with five of his parishioners, and consumed the bodies in the flames of the parsonage which they burned to the ground! In these frightful atrocities, the wretched people acted as the troops of the Romish see, regularly employed by their spiritual directors to extirpate Protestantism.

"It is not individual hatred, or political republicanism, or even destitution of the lower classes, to which such horrors are to be attri-

buted, but to the working of a system whose life-spring is enmity to the Protestant faith and name, and which would produce to-morrow the self-same effects, if occasion required and opportunity admitted it. James Meagan, one of those executed, confessed openly in his last moments, that 'If the Protestants are ever in the power of the Catholics again, they will not leave one of you alive. If it were not for the priests, I never would have dragged five unfortunate persons out of the windmill to be murdered.'

"Is not the priest himself the slave of the system? Can he dispense with the vows that bind him, in the most helpless subjection, to the governing powers of the Church? Dare he dispute a mandate from the Vatican, or will he place his natural repugnance in opposition to the declared interests of the Church, which he is so deeply sworn to uphold? He cannot.

* * * *

"If the priest believe the lie that he is bound to teach, he does not for his soul's safety exercise a will, or cherish even an opinion contrary to what his superiors enjoin: if he believe it not, the searing process of a continuous deception

sustained towards others will so indurate his conscience, as to leave him destitute of moral power, given over to a reprobate mind and a ready instrument for any evil."

Thus, neither the lapse of years nor the change of circumstances, have deprived the St. Bartholomew system of a single grain of those principles, which at every opportunity have been carried into effect, in the perpetration of "crimes of the blackest die." It is to be observed, that the same coalition between infidel or sectarian republicans and popish despots, which, in 1798, assumed the mask of civil and religious liberty, in order to exterminate all, even friends, who did not profess the superstition of Rome, has now again been formed under the same pretence. And the atrocious outrages upon Protestant life and property, almost daily perpetrated in Ireland and other warnings scarcely to be misunderstood, give every reason to fear, that the moment is again eagerly expected for the simultaneous performance of another tragedy, whose parts are already being rehearsed in detail with so much satisfaction to those managers—the priests and agitators, and so much indulgence and encouragement from those whose duty, as governors,

if not as Christians, it is to restrain and punish the guilty actors.

Such was the last opportunity that the papal system had of exercising *all* its peculiar principles together. But although such evidence ought to be sufficiently recent to warn us against the monster, who with ferocity increased by his late restraint, and with refreshed powers is now "straining upon the slip;" although that example must prove to all but those who are ignorant of history, or wilfully blind, that the *unrepealed* system of Rome is not, as artful opponents and indolent or false friends would fain describe it, an exploded tale of old books[1],

[1] Trial by jury is a canon of a much older book than the Papal Charter of Trent; yet it is no less binding as a law of England; and so is every detestable principle of the Papacy binding on its professors, until it shall be repealed by the same kind of authority that gave it birth. We have abrogated the so-called persecuting statutes which were imperatively required as protections against the crimes of Rome, which statutes, Romanists whimsically charge against us still, in the same breath that they admit that they have ceased to exist; let their church then, also, in like manner, formally renounce their anti-social canons, and Romanists will then be as free from any just charge on their account, as we are now.—But the disclaimers of individuals, or of individual bodies, are only of value as declarations of their dissenting from the Romish Church.

yet even our own times produce ample proofs of the truth of the almost prophetic words of the great Lord Clarend on[1] viz.:—

"Since it has pleased God to bless the Protestant religion, that it subsists without the protection, and against all the malice of its enemies, and that Catholic princes, notwithstanding all the absolutions and excommunications and interdictions of Rome, are well contented to observe leagues, &c., with them, and entertain strictest amity together; many learned and worthy persons of that religion have thought fit to disclaim that horrible doctrine, 'that faith is not to be kept with heretics.' * * * * *Yet this disclaiming is but the act of particular men—the Church of Rome* hath in no degree deposited this weapon by disavowing it, *and no half age passes without avowing and assuming it;* and if the dictates of the Popes themselves be of authority enough to establish a Catholic doctrine, the tenet and assertion will have no less credit to support it."

Yes! if in this half century, not yet complete since the outbreak of 1798, the Jesuits and the

[1] CLARENDON'S *Religion and Policy*, vol. ii. p. 673.

other true children of Rome, have not had the manliness to avow their unaltered principles, they have propagated them with the greater treachery, and practised them in a more organized plan of deceit and perjury, which seems heightened by the secretly infused essence of the other ingredients of the system, which are not yet openly admissible. I allude to the treachery and perjuries employed to effect the fatal Bill of 1829. I may, perhaps, feel the more strongly upon this subject, because I was one of the many who were duped by the arguments and assurances employed to effect that measure: it was, and still is, my opinion, that as far as is consistent with the safety of the religious and political liberties of all, none should be debarred from the common privileges of their country, on account of their religious opinions. Although history told me what Popery had been, like many wiser and more experienced than myself, I believed the solemn asseverations, and oaths of the Papal Hierarchy of Ireland, so often and so solemnly repeated, that their system was now purged of every anti-social principle:—but I believed them, because I overlooked the fact, that those who have the power had never exerted it, to

repeal any one of those obnoxious principles, so hypocritically disavowed previously to the bill of 1829, and so treacherously practised since that object has been obtained. As this subject would of itself supply matter for a volume, I beg to refer for full details to an admirable little tract entitled "*Popery Unmasked.*"

Therein "proofs clear as holy writ," will be found of systematic treachery, perjury and deceit, even in these times equal, if not superior to any to be found in the annals of the past[1]. There it will be seen how the Romish Bishops of Ireland, and their creatures in the examinations before committees of both Houses of Parliament, and before the commissioners for education, lulled suspicion to rest by the most solemn oaths, that their church no longer held the several anti-social doctrines[2], on account of which its members had been debarred from the political privileges of their country. Their whole Priesthood, their universities, and their lay orators denied that those doctrines were any longer

[1] Vide "*Popery Unmasked,*" where proofs are fully detailed.

[2] Vide also, "*The real principles of Roman Catholic Bishops,*" &c., by Rev. R. J. M'Ghee.

retained by their church in this enlightened age. In reply to Mr. Pitt's inquiries, the Roman Catholic Universities unanimously denied those doctrines—the words of that of Louvaine were, "The faculty of divinity at Louvaine having been requested to give her opinion upon the questions above stated, does it with readiness; but struck with astonishment that such questions should at the end of this 18th century, be proposed to any learned body by the inhabitants of a kingdom, that glories in the talents and discernments of its natives. The faculty being assembled for the above purpose, it is agreed *with the unanimous consent of all voices, to answer the queries absolutely in the negative.*". At a later period, the Romish Bishop, Dr. Doyle, addressed to Lord Liverpool, an *Essay upon the Catholic claims*, to which was appended, in 1826, an address from the Archbishops and Bishops of Ireland, in which it is said, "the Catholics of Ireland not only do not believe, but they declare upon oath that they detest as anti-christian and impious, the belief that it is lawful to murder or destroy any person or persons whatsoever, for, or under the pretence of their being heretics, and also the principle that no faith is to be kept with heretics."

Mr. Shiel and other leaders, frequently in their speeches, referred to the declaration of the Catholic members, the protest of their bishops, and the oath which every Roman Catholic took, *denying* "the abominable doctrines." Yet, although that solemn abjuration of those doctrines was signed by all the Romish Archbishops and Bishops of Ireland, it was afterwards providentially discovered, that their standard of theology[1], which was to be the private guide of the opinions of every priest in Ireland—from which they were to supply themselves with answers to the questions to be asked of them at their four annual private conferences; and which standard was equally sanctioned by the Irish hierarchy—that standard contained those identical "abominable doctrines;" and they were teaching them secretly to members of their own faith, at the very time that they were publicly denying them upon oath, for the purpose of deceiving Protestants into yielding to their claims! "Dens's complete body of Theology" was that standard: at a meeting of Irish Roman Catholic prelates at Dublin, on the 14th September, 1808, that

[1] Vide *Letter to Protestants of the United Kingdom*, by the Rev. R. J. M'Ghee. Seeley, London, 1835.

work was sanctioned unanimously, as "the best book on the subject that could then be republished; as containing the most sure guidance for such ecclesiastics, as may by reason of the peculiar circumstance of this country, be deprived of the opportunity of referring to public libraries, or consulting those who may be placed in authority over them."

In 1832, another edition of three thousand copies, of 8 vols., each at 2*l.* 2*s.*, was again republished, being one copy for each priest in Ireland, by Mr. Coyne, of Dublin, under the same high authority. Yet, after all the solemn abjurations of their hierarchy, after the repeated cant about "civil and religious liberty all over the world," by O'Connell, Shiel, and other Romanists, and their repeated declarations, "That the Catholics of Ireland have ever grounded their petitions for emancipation on this great principle of freedom of conscience."—Yet, in those questions and answers so sanctioned, these identical "abominable doctrines" are still taught in full force!

Therein "it is denied that liberty of religion is to be left to every man." It is asserted "that the cause of unbelievers is not doubtful

to the judges of the Church, as (according to the argument of Gamaliel) that of the apostles was to the Jews; but it is clear that it is certainly false, and condemned, whence *it is not to be tried or approved, but extirpated, unless there may be some prudential reasons which may induce us to tolerate it.*" Again, it is therein declared "that unbelievers who have been baptized as heretics and apostates, and also baptized schismatics, *can be compelled by corporal punishments to return to the Catholic faith and the unity of the Church.*" Again, "heretics can be compelled to hold the faith[1]. *Meantime it is not always expedient that the Church should use this right*, as will appear from what shall be said hereafter." In the conference of 1832 it was restated that "*Heretics are infamous;* deprived of Christian burial; their temporal goods confiscated; justly afflicted with exile, imprisonment, &c., and justly punished with death, like forgers of money, and other disturbers of the state; and this because God ordered the false prophets to be slain. And in Deut. xvii. 12, *it is decreed that if any one will act proudly, and*

[1] *Dens*, v. ii. p. 79—81.

will not obey the commands of the priest, let him be put to death. The same is proved from the condemnation of the Fourteenth Article of John Huss in the Council of Constance."

Now the violation of faith with John Huss[1], who was murdered with the Emperor Sigismund's consent, by the Council of Constance, while he had that emperor's pledge for his protection in his possession, has ever been considered as the most flagrant instance of treachery and persecution. Yet the example and authority of that very council, in this very murder, are quoted as the precedent and infallible rule which the Church of Rome at this moment is still laying down, for the treacherous extirpation of heretics, whenever an oportunity may offer for throwing off the "prudential" mask of pretended toleration, and of a republican "love of liberty all over the world." The miserable attempt to deceive, and the transparent Jesuitism, of Dr. Murray, in his letter to Lord Melbourne, in which he, attempting to show that the principles of Dens are obsolete, in the face of the fact that that work containing those principles was used as authority in the very conferences appointed by himself,

[1] M'Ghee's *Letter*, p. 35.

and his declaration that the publication of the work was only a speculation of Coyne; in the face of Coyne's own evidence to the contrary, and of the fact that three thousand copies, at the cost of about six thousand pounds, of a dry treatise in dog-Latin, and suited only for the one intended purpose, was not a likely speculation for any one; and in the face of this oath, which every Romish bishop takes[1], viz., "To the utmost of my power I will persecute and attack heretics;" and in the face of the bull, "*in cœnâ Domini*," published at Rome every Maunday Thursday; whose words are,—"We do, in behalf of Almighty God, and with the authority of the blessed apostles, and with our own, excommunicate and anathematize all Hussites, Wicliffites, Lutherans, Calvinists, and all heretics, and those who receive them, and all other defenders," &c.—Even these facts, indeed, render the admirable and elaborate exposure of that letter of Dr. Murray's, in *Modern Popery Unmasked*, almost superfluous; whilst the fact that this is the same Dr. Murray, whom the present ministers thought fit to place at the head of the Commission of Education in Ireland, must be

[1] See *The Bath Protestant*, November, 1838, p. 137.

sufficient to warn every Protestant as to the truly Popish object of that measure.

Again, the Pope's letter to the Roman Catholic bishop of Malta, who was too honest, and consistent, and conscientious, to give the pledge of an oath, which he felt would be a deception; that letter which the bishop of Exeter had lately such difficulty to extract from our Papist-ridden ministers,—that clearly proves that at the very time that the Romish hierarchy and their myrmidons were pretending to bind themselves by that very oath; as if, with the full sanction of their Church, they must have known that it was not with that sanction. They knew, in fact, that it was no security at all; for the Pope's letter says, as to the oath required of the bishop before taking his seat in the council at Malta, and which is the same oath taken by Roman Catholic members of the British parliament,—the Pope's "oracle," as it is called, is as follows, viz.—"The form of the oath transmitted to me in your letter of the 21st of May, having, therefore, been examined, and having received on this subject the requisite information, it is found that the *said form is not approvable by the holy see, and that it has never been approved of.*"

The consummate treachery with which our legislators, though against the general voice of the country, were at last, in 1829, deceived by the above artifices into giving power to the slaves of a system incompatible with the well-being of any Protestant community, has been equalled only by the reckless audacity with which the Popish vandals, since their irruption into the British senate, have violated the most solemn oath that could be taken,—the clearest oath that could be constructed. It is in vain for Dr. Brown, or for any other professor of Romish theology, and of Popish morality, to pretend that any authority acknowledged in the Christian Church,—that even Paley, who is no such authority, or any Protestant moralists, agree with those of Rome in their easy doctrine as to the taking or the violation of oaths. It is possible, indeed, that they may admit such truisms as that "promises are not binding where the performance is impossible." It is true "that a promise must be broken, rather than that a greater crime should be committed by performing it." But, instead of absolving the violator of promises from his guilt, as taught by the principles of Rome, instead of saying that in the

case of a broken promise or vow, especially where the interests of their Church are concerned, "The promiser is not to be called the transgressor of his vow;"—on the contrary, even Paley gives "a caution, from the neglect of which many involve themselves in embarrassment and disgrace: and that is, never to give a promise which may interfere in the event with their duty; for if it do so interfere, their duty must be discharged, though at the expense of their promise, and not unusually of their good name."

All Protestant moralists must indeed agree, that the unfortunate person who is in such a case, is in a dilemma between superior duty on one side, and his promise on the other; he is cast between a Scylla and Charybdis of crimes, and though he may choose the least of the two, by that he must be wrecked.

Mr. Waterton is a bright proof that an honourable opponent is an object of respect, and not of enmity to every generous mind, and is so in proportion to the honest zeal with which he supports the cause which he deems right. Who but must admire the following manly and conscientious declaration of that gentleman, which

adds another censure upon the perjuries of the more genuine sons of Rome. "No power on earth shall make me take Peel's oath,—for I say that Peel's oath binds me before Almighty God to abjure any intention to subvert the present church establishment. Now, I will do everything in my power, fairly and honourably as a gentleman, to upset that church as by law established."

As to Paley's reservations, of which Dr. Brown makes so much, although we are not called upon to defend any but our acknowledged authorities, it is also clear that the difference between these and the reservations of popery, consists in this:—That whilst the reservations and exceptions in the oaths of Protestants are openly and honestly understood between all the parties concerned, and no deceit is practised by the promiser nor suffered by the other party,—the popish reservations, of which we complain, are secret and unsuspected by the party to whom the oath is made, and are such as allow the promiser with a safe conscience to cheat another of all the hope which he had built upon the obvious and usual meaning of the oath or promise.

Messrs. Waterton and Petre have been

adduced as bright examples of so-called Roman Catholics, whose sacred regard for an oath prevented their taking office. To the many similar cases which could easily be mentioned, I rejoice to add the names of Lord Surrey; of the Earl of Fingall, who lost his seat for the county of Meath in consequence of his conscientious regard for his oath; of Mr. O'Reilly, who lost his election in a similar manner; and of a few other Roman Catholic members of the Lower House, and of all of the House of Peers, whose nature is too truly noble and too British to skulk under a pope's dispensation, in order conscientiously to violate the solemn faith upon which their Protestant country has admitted them to power: these real gentlemen, too, felt with Mr. Wilberforce, "that even if the consciences of the Roman Catholics should not be bound by the oath which they will take, how can *gentlemen* be found who, after swearing not to disturb or endanger the Established Church, would dare to rise and propose any measure to its detriment?" Those few bright exceptions, however, but add to the general gloom of the picture. As to the disregard of the most solemn obligations generally, in popish Ireland, the *liberal* Mr. Inglis says:—

"It will be easily seen, from what I have said, that I found ample confirmation of what I had often heard, the small regard for veracity among the Irish peasantry, and their general disregard of an oath. To save a friend from punishment, or to punish any one who has injured a relation, an Irish peasant will swear anything[1]."

But if a few nominal Protestants, men who would disgrace any religion, can be found who lightly esteem the obligation of oaths and promises, their baseness is not to be charged upon the faith which they falsely profess, nor are our Christian laws to be censured for the frequent use of oaths, where obligations are required: that practice is, on the contrary, a proof that our system esteems an oath as the most sacred and most binding of obligations.

It is altogether false that our church, our laws, our universities, or any authorities which they sanction, contain doctrines, statutes, or rules which enjoin any of the immoral and anti-social principles which we object against the Romish code. If our adversaries find a few instances of worldly clergymen, of reckless students, of perjured smugglers, or of unauthorized

[1] Vide INGLIS's *Ireland*, p. 161.

and crazy moralists, they most logically deduce from those *particular* cases, not only the general conclusion that *all* supporters of our Christian institutions are equally guilty, but they commit the still greater injustice and absurdity of charging the evil practices of a few upon the system which they nominally profess, but whose principles they violate. Whilst we, on the other hand, pass by with pity the comparatively innocent dupes of popery, we bring home to that system, and to its interested teachers, religious and political principles and practices which are totally opposed to Christianity, morality, and to the social order and peace of all mixed communities.

We come now to the climax of treachery and perjury committed in our own day by those genuine disciples of the papal system who have devoted that power, which they deceived us into giving them, to destroy the very objects which they swore most solemnly to preserve. I beg the best attention to a pamphlet[1] written by another most honourable, so called, Roman

[1] *The Roman Catholic Oath Considered,* by Eneas Macdonnell, agent to the Roman Catholics of Ireland, from 1824 to 1829.

Catholic, upon the oath taken by popish Members of Parliament. That oath is as follows: viz.,—"*I do swear that I will defend, to the utmost of my power, the settlement of property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment as settled by law within this realm; and I do solemnly swear that I never will exercise any privilege to which I am, or may become, entitled, to disturb or weaken the Protestant religion, or Protestant government, in the united kingdom.*"

Mr. Macdonnell says, that this was "emphatically a Catholic oath, proposed by, and taken by, Catholics;" and he asks, "if Catholics had required that the oath should be so framed as to enable Catholic members of both houses to vote for the severance and appropriation of Church property, is it likely that the Duke of Wellington, and other members of the government, would have framed, or the king have sanctioned, such an oath?" It has often been asked, "What was it but their respect for an oath which, before the fatal bill of 1829, kept Romanists from taking those vows which would have at once

admitted them to civil privileges?" The answer is plain: in the oaths previously required, they must have abjured and anathematized their religion, which their church does not permit; they could easily take the oath of 1829, in order to deceive Protestants, and as easily break it with the safety of a truly Romish conscience; the end of means so sanctified being to further the ambition of their church. The oath which they were formerly required to take as a test, was an abjuration of their religion, and this was imposed because it was found to be the only one they dare not take with mental reservation. Thus Father Walsh, in his *Remonstrance*, in 1661, complains that the Jesuits inculcate "equivocation and mental reservation in swearing anything or doctrine whatsoever, except only those articles which, by the indispensable condition of their communion, they may not dissemble upon oath[1]." In his letter to the people of Ireland, after the passing of the bill of 1829, Mr. O'Connell lets out the real difficulty of former oaths, when he says[2]:—*The horrible declaration that the holy sacrifice of the*

[1] Vide Bishop of Exeter's admirable Speech, p. 15.
[2] Mr. O'Connell's Letter to the People of Ireland, 1829.

mass, and the invocation of the blessed Virgin Mary, and other saints, are impious and idolatrous, is abolished for ever!

The conduct of the peers, and of many of the best friends of purified Romanism, who though naturally and laudably anxious to restore to power, that faith which they conscientiously believe to be best for the present and eternal welfare of mankind, yet scorn to promote those views by falsehood and perjury, that conduct sufficiently stamps their indignant opinion of the violation of the most solemn compact by another section of the Romish Church, who seem to take her worst and most anti-social principles for their code.

I have, however, remarked with regret, that many Roman Catholics who, before O'Connell attained to his present power, and before therefore he was adopted by the Popish priesthood as the fitting tool of their ambition, such persons expressed a worthy indignation at the conduct of that individual; but that since the priests have taken him up, they also have become his warm supporters. A sufficient proof this of their abject slavery to their priestly dictators, and that they are genuine disciples of a system

whose principle it is to gain its object, by any means.

Without, however, further loading this simple subject with the vain quibbles of Jesuits, or with the solid reasonings of the best friends of the real religious and civil liberties of our country, I would only refer all, who are possessed of plain English sense and honesty, to the oath in question, (an oath, be it observed, which no others, whether Churchmen, Dissenters, or infidels take, but Roman Catholics only,) and I would freely leave it to such persons to decide, whether those who have obtained privileges upon the faith of that oath, and exert those privileges to subvert the Church *establishment*, (not to say the Protestant religion also,) and to alienate church and other property in the united kingdom—I leave simple British honesty to decide whether such persons have, or have not, deliberately violated an oath of the most solemn and most plain description. It is clear, that no Roman Catholic can, without violating his oath, vote away church property, even should every Protestant member of both Houses of Parliament do so. It is clear that such acts are perjuries, and that the principles which dictate

them are destructive of confidence amongst men, and of the well-being of society. It is also too evident that whilst the best interests of our country are thus sapped in our senate, the Papal system is also carried out in the daily extermination of our Protestant fellow-subjects in Ireland.

It has thus been proved by a chain of short but incontestible evidence, that since Popery was first formed into one authorized and infallible system by the Council of Trent, in 1563, and by the Creed of Pope Pius IV., in the following year, all its anti-social principles have been faithfully preserved and put into practice, whenever opportunity has served, even down to the present day; although the most solemn abjurations of those principles were employed to deceive.

Let us next examine whether it is not equally untrue, that "in these enlightened days" the miracles, the idolatry, and all the other gross superstitions of "by-gone" times, have now ceased to be sanctioned or practised by the Romish Church. It will be found that they are in as full force as ever, and, like the principles above discussed, equally exercised when-

ever it is safe and possible to do so. And those who take the trouble to inform themselves of the real system and practice of Popery, must be either wilfully blind, or judicially stupid, who can think that those who *sincerely believe* that system to be true, would not feel themselves, as indeed they would be bound by every feeling of *their* religion, morality, and "Catholic charity," again, to put all those principles into practice, whenever they might have power to do so. And when, sincerely as they think, for the honour of religion, the dupes of that system commit what we think crimes; when, in sincere charity, they cut off heretics, lest by living longer in error they may sink deeper into perdition; let us even hope that such deeds may possibly not be imputed to them as crimes. But we should not the less denounce the system and its interested teachers; and we should be wicked as well as weak indeed, were we not to defend our country and ourselves from its effects.

CHAPTER III.

THE IDOLATRY, MIRACLES, RELICS, AND CREATURE-WORSHIP OF MODERN ROME.

SEVERAL years ago, when in amicable discussion with a very agreeable member of the Church of Rome, I happened to propose for his solution this awkward question: "Why the second commandment was omitted in the catechisms of his church, unless its professors were either conscience-stricken, or felt that, at least, its obvious meaning was to forbid the worship of images? To compare great things with small, the astonishment expressed by the society of Louvaine, at Mr. Pitt's inquiries, was not greater than that of the individual to whom I made this observation:—"He was, indeed, surprised that any enlightened person could have been so imposed upon as to believe it possible that the Church of Rome, even if unprincipled enough to do so, could dare to make so bold an experiment as to mutilate Scripture!" And in addition to this expression of amazement, my silence was for a time completed, by his reference to the

Romish catechisms generally in use *in England*. For in these I indeed found the substance of our second commandment[1], though somewhat altered and embodied in the first; whilst to make up the usual number, the tenth commandment was divided into two. Subsequently, however, and after being many years silenced by that supposed correction, I discovered that, although *in England*, where the good sense of the people would soon detect the imposture, the second commandment of Exodus xx., is part of the first, in the Romish catechisms; (but even there the insurmountable expression, "thou shalt *not bow down thyself to them*, nor serve them," is changed for the more convenient one of "thou shalt not adore them, nor serve them;") yet that in Ireland, and indeed, I have reason to believe, in every Popish country, *the whole of the true second commandment is universally left out*[2]; whilst, as in the other case, the tenth is divided into two, to make up the right

[1] Vide an account in the *Gentleman's Magazine*, for November, 1835, of the Anglo-Romish version of the Decalogue, recommended by names of the highest authority, including that of Dr. Baines, then coadjutor.

[2] This omission was universal, even in England, before the Reformation, and it continues partially even at this day!

number of ten! The following examples, which I have myself copied from the originals, will be ample specimens:—In *A Catechism, by the most Rev. Dr. James Butler, and recommended by the four Roman Catholic Archbishops of Ireland*, the first commandment stands thus: "I am the Lord thy God, thou shalt not have strange gods before me;" whilst the *true second commandment being totally omitted*, the second of this catechism is, "Thou shalt not take the name of the Lord thy God in vain." Then follow the true fourth, fifth, sixth, seventh, eighth, and ninth, as the third, fourth, fifth, sixth, seventh, and eighth, of this Popish forgery, until the ninth, which runs thus: "Thou shalt not covet thy neighbour's wife;" and the tenth: "Thou shalt not covet thy neighbour's goods," &c. &c. The commandments are treated in precisely the same manner in *A Catechism, by the most Rev. Dr. Reilly*. Exactly the same version occurs in *The Christian Doctrine revised, by the four Roman Catholic Archbishops of Ireland;* as it also does in a Catechism, &c., "*à l'usage des Dames religieuses Ursulines*," where I find the commandments thus stated:—

1. *Un seul Dieu tu adoreras,*
   Et aimeras parfaitement.
2. *Dieu en vain tu ne jureras,*
   Ni autre chose pareillement.
3. *Les Dimanches tu garderas.*

But totally omitting, as in the previous cases, all notice of the second commandment! Yes the abettors of the Romish idolatry may well omit it; for the humblest intellect that has access to the Word of God must at once see that the second commandment disarms the most accomplished Jesuit of a shadow of defence for that heathen crime; it deprives him of even the poor excuse, if such it could be called, that the saint or other *creature* is worshipped and not its likeness, whether idol or picture,—for God has said, "*Thou shalt not bow down thyself to them*,"—thus guarding against every quibble.

The Romish translation, "Thou shalt not adore nor serve them," would not, if correct, countenance the Romish worship of idols; for it is manifest that the one expression guards against the spiritual worship of idols as representatives of gods, and none but the most grossly ignorant amongst either ancient or modern Romans, ever mistook "the work of their own hands for the

very God who made themselves;" whilst to deprive idolators of all excuse, the other expression signifies the mere bodily worship paid to images: as by bowing down before them, kissing them, &c. But in this case, as in every other, the more we investigate the truth, the more faithful, the more beautifully correct, shall we find our own authorized translation of the Word of God. If we refer to the Greek Septuagint, and still more so if we go to the original Hebrew, the accuracy, both in word and spirit, of our own version will be proved. This sentence stands thus in the Septuagint:—"*Οὐ προσκυνήσεις αὐτοῖς, οὐδὲ μὴ λατρεύσεις αὐτοῖς.*" Now the derivation of the word *προσκυνήσεις*, which our version renders "bow down," is *προς*, and *κυων*, a dog: *i. e.* to crouch down like a dog at its master's feet[1]; and the Hebrew root *nagash*, which means to advance bowing with reverence, and is, perhaps, completely rendered by the word "salaam," signifies the Eastern mode of "bowing down to" a superior. A comparison of the second commandment with other passages of Scripture, where the same word is used, will still further

[1] Vide PARKHURST'S *Lexicon*.

prove that it means the bodily action of worship or respect, by our version properly rendered "bow down." Thus in Gen. xxiii. 7 and 12, "Abraham *bowed himself to* the people."

Thus, St. Matt. c. 4, v. 9—10, the same word clearly means the "worship" of the body; as it also does again in c. 18, v. 26 of the same evangelist, in all of which cases it is quite clear that it can only mean such worship or reverence, and not the divine worship of the Spirit, which is the obvious meaning of the word "adore," evidently used in the mistranslation of Rome, in order to deceive those of her followers who might chance upon even her version of Scripture, as to God's own commandment against her idolatry.

As to the other word, λατρευσεις, which our version renders "worship," and the Romish one renders "serve," as our rendering means divine and spiritual worship, in contradistinction to the mere bodily worship of προσκυνεω, and as the Romish version also intends, by that word, the highest kind of divine worship, upon which so much stress has been laid in all the Jesuitry about λατρεια, and δουλεια, both our versions are agreed upon the meaning of this word, and therefore nothing need be said upon that subject.

The different manner in which the decalogue is treated, and idolary is practised in various countries, is but amongst the many proofs that the "*infallible*" and "*unchangeable*" system of Rome adapts itself most obsequiously to the tastes, and habits, and intellects, of all whom she marks out for her slaves. Thus, also, whilst in England she dares not openly avow her real principles; whilst she knows that the very humblest of the English population would spurn the attempt to impose idols, relics, and miracles upon them, the humbler classes of the Irish, the Italians, the Spaniards, and other nations less endued than ours with natural sense and cultivated intellect, are at this moment plunged in grosser idolatry and superstition than perhaps ever disgraced any heathen country. If instances are still to be found, amongst the more ignorant of our people, of gross superstition and delusion, they exist in spite of the care of our Christian institutions to prevent it; whilst, in Popish countries, the worst errors are inculcated and encouraged by the authority of the corrupt and mercenary system of Rome. The excuse for this which was made to myself by one who was of high rank and of great influence in his own

church, in Italy, doubtless assigns the true reason, viz., "that the Church thought it better for the 'vulgar' to believe too much, than too little, though enlightened persons are not expected to give credit to any such absurdities." And one of the first things which I found the Italians generally anxious to impress upon Englishmen was, that "they themselves believed but little, if anything, of the religion of their country, which was well enough for women, children, and the lower classes, but that enlightened persons were seldom seen in their churches, excepting when extraordinary pageants and fine music attracted them there."

I would ask, what Briton is there, but must feel indignation at a system which takes advantage of the superior piety of the female mind—of the unsuspecting innocence of childhood, and the guiltless ignorance of the poor! Whilst abundant proofs could be produced of the same genuine idolatry and superstition in Ireland and in other Romish countries, I will narrate some instances which either came within my own knowledge, in Italy, or are detailed in authors of undoubted authority, and which must be familiar to every person of observation who has visited

Romish countries. When I was at Rome, in 1824, upon my first visit to the Pantheon[1], the attendants, pointing to the Virgin, who is the presiding deity of that temple, assured me, as they assured others, and that too with every sign of reverential awe and sincerity, that this shrine having been impiously neglected, the blessed Virgin (*i. e.* this idol) one day exclaimed, in loud and angry accents, to a devout worshipper, —"I command more lights to adorn my altars; I demand more honours to be offered to me." They added, and I heard the same account frequently from other Romans, that for many weeks, crowds, not only of the inhabitants of the "Holy City," but from distant parts of Italy, flocked to hear the image speak again; although, however, she seemed to think it superfluous to gratify the wishes of her adorers, the purpose of both goddess and priests was fulfilled by the abundant and costly offerings that were the consequence!

The admiration and delight, without which none can enter St. Peter's, that most glorious of

[1] The Pantheon was originally dedicated, by Agrippa, to Jupiter and all the gods; similar idolatrous worship is now paid to the Virgin and all the saints, to whom Pope Boniface IV. transferred that temple.

all existing temples, were to me almost hourly interrupted by indignation or by sadness at the scenes I saw enacted there. The very same brazen statue of Jupiter Capitolinus, which received the adoration of Heathen Rome, now under the new name of St. Peter, and only exchanging the thunder-bolt for the keys, is hourly worshipped, with no less idolatry, by modern Romanists, who, of every grade, from the pope to the beggar, and of every age, from decrepitude to infancy, always, upon entering that shrine, apply their heads, their chins, and their lips, to the much-worn foot of that hideous idol! And long lines of worshippers, extending across that spacious temple, are generally to be seen upon their knees, and with eyes and hands raised towards that image, in the commission of flagrant idolatry, whether of the vile image itself, or of the created being which it now represents. In January, upon the anniversary of the discovery of St. Peter's chair, and of his receiving the keys, there is a festival, in which this idol is "dressed up in the richest papal robes, the tiara is studded with precious stones, or rather paste, which the French substituted; the quantity of finery with

which this black figure is loaded, makes its ugliness more conspicuous[1]."

How often have I listened with pity, mixed with admiration, at the misplaced, but devoted, piety of Roman mothers, who, in the same temple, with the eloquence of maternal love, were pleading to the sacred picture of their Virgin deity, in behalf of their dying children!

Near the Forum, upon the spot where it is said that Romulus and Remus were found, a temple was dedicated to Romulus after his deification. As in recollection of his own helpless infancy that God was a propitious patron of infants, the ancient Roman matrons used to bring their young children to his shrine, so St. Theodore, another foundling, being now set up as the god instead of Romulus, the matrons of modern Rome continue the custom of bringing their children to the same temple. At Rome, also, I was told, and I have since read written authorities of the fact, that in the Church of St. Adrian they show a miraculous image of the Virgin, which having been in mistake left locked up in a closet on a particular day on which she was usually brought out and

[1] *Three Years' Residence in Italy*—1823—p. 141.

dressed up in all her fine jewels, clothes, "and other articles," she astonished the priests, by bursting open the door, and walking into the midst of them whilst they were performing *the sacrifice* of the mass. And in the Church of St. Cosmo they exhibit a similar image, which, upon St. Gregory omitting to "bow down to" her, angrily called out to him, "Gregorie quare me non salutâsti?"

Amongst the countless relics which are exhibited at Rome, they pretend to show the identical cradle in which our blessed Saviour was rocked, and also, I was assured, the very straw upon which he lay in the manger! And that this is done by the highest possible authority, is proved by the pope's bull of the last jubilee, which I saw his holiness proclaim, and an authorized copy of which I obtained at the time. That document, now before me, thus refers to that cradle, and to other *relics to be adored.* "Quis demum a lacrymis temperet quando vel *Christi incunabula* cernens vagientem de præsepi recogitet infantem Jesum, vel sanctissima Dominicæ passionis *instrumenta adorans*, pendentem e ligno meditetur Redemptorem mundi?"—"Who then can refrain from tears, either when *behold-*

ing the cradle of Christ he recalls to mind the infant Jesus wailing from the manger, or when *adoring the most sacred instruments* of our Lord's passion he meditates upon the Redeemer of the world hanging from the tree?"

And every one who has visited Rome must have seen the marble steps, said to be brought from Pilate's palace, spotted, as the priests declare, with the drops of blood which fell from the blessed thorn-pierced brow as our Redeemer descended them, to suffer on the cross! Crowds of miserable dupes are daily to be seen upon that staircase kissing those stains of blood, as step by step they ascend upon their knees, until they finish their devotions by adoring "their Lady's" picture on the summit! A task which, added to a contribution to the attendant priests, they are assured will gain them a remission of a certain proportion of purgatory!

At Florence, the priests pointed out to me a curtain covering a most sacred picture of the Virgin, which they assured me was taken from life by St. Luke himself; but they said, that it was never uncovered excepting when its miraculous efficacy might be imparted to some dying prince,—as had lately been done in the case of

their Grand Duke, who had died a few days before. Upon this occasion, also, a noble lady presented a pair of white satin shoes to a celebrated idol of the Virgin, in the firm faith that she would yield to her prayers, and walk through the streets to the palace of the duke, to recover, or at least to comfort, him!

The last and most striking instance of the many heathen practices still fully sanctioned by the Church of Rome, and which, like many of the previous ones, came under my own view, was the celebrated miracle of St. Januarius, performed upon certain days annually at Naples. I had as good an opportunity of witnessing that famous imposture as could be afforded, for I was admitted within the rails of the altar, to the side of the priest who performed it. The following is a sketch of that exhibition. The worshippers, some of whom I understood were drilled as fuglemen to the rest, being in readiness, the "graven image" of St. Januarius was brought in with ceremony, and deposited upon the altar; it is a bust as large as life, composed of silver gilt, and it is said to contain the embalmed head of the saint himself. A splendid mitre was set upon its head, jewels were hung

round its neck, and a richly-embroidered robe was placed over the body. The officiating priest then held up a bottle, upon the inside of which there was a substance resembling congealed blood. The multitude thereupon, falling upon their knees, raised their eyes and hands towards the idol, earnestly imploring it to perform the miracle of melting the blood. Whilst the people unceasingly vociferated a strange medley of prayers, praises, and even upbraidings and threats of the most absurd description, when the miracle was delayed, the priest seemed, to my heretical notions, to be striving his best to supply to the bottle the warmth necessary to liquefy what I fancied might be a chemical blood-like substance soluble by heat. For the priest continued incessantly rubbing the bottle with his hands, cherishing it in his bosom, pressing it to the fervid lips and foreheads of the worshippers, and holding it to a candle which was burning on the altar.

Whether it was as the *infallible* Church teaches, that "Old yellow-face," the familiar name which his particular friends take the liberty to call him, did indeed listen to the prayers of his worshippers, and exert his own miraculous influence on

that occasion, or whether my heretical notions were right, certain it is, that after about five-and-twenty minutes earnest application on the part of both priests and people, the blood was declared to be liquefied. Thereupon some of the worshippers shouted, and others shed tears of joy, and a huge full-grown officer ofthe royal household, who was the only person besides the priests and myself within the rails of the altar, fell upon his knees, devoutly kissed the miraculous bottle, and after sobbing over it like a child, hastened off to bear the good tidings to the king and the great ministers of state, who forthwith put all the bells and cannon of the city into requisition, in order to announce the glorious event!

The priests at Pozzuoli, near Naples, told me that they possessed the sacred stone upon which that martyr, St. Januarius, was beheaded in the amphitheatre of that place; and they also asseverated, that when the above miracle is performed at Naples, the drops of blood run about most nimbly upon the stone at Pozzuoli! But upon my very naturally proposing to come next day to see this miracle also, they civilly declined the compliment. Moore, in his *Travels in Italy*[1],

[1] Vide MOORE's *Travels in Italy*, vol. ii. p. 9.

gives a description of the manner in which this farce was performed in his day upon the first Sunday in May. He adds, that it was enacted three times a-year, and that the blood was caught by a pious Neapolitan lady when the saint was martyred in the third century.

The same able authority[1] gives a most amusing description of

THE LEGEND OF LORETTO,

which is universally received by the faithful, and narrated in books sold on the spot. It is said, in that legend, that the chapel of Loretto was the house at Nazareth inhabited by the Virgin Mary, in which the angel saluted her, that it was venerated by Christians at Nazareth, and that Luke made the image called "our Lady of Loretto;" that when the infidels got possession of Galilee, a band of angels carried this house to a castle in Dalmatia, its progress being accompanied by a blaze of celestial light, and by a band of music; that when the angels rested on their way in a wood, all the trees bowed their heads to the ground while the chapel halted. Not, however, receiving proper respect at the castle,

[1] MOORES *Travels in Italy*, vol. ii. p. 24.

the angels carried it across the sea to a field belonging to a noble lady named Lauretta (hence the name) but that country being full of banditti, they moved their sacred charge to a hill belonging to two brothers, who fighting for the prize, and eventually killing each other, the angels finally planted it where it now stands. A deputation of respectable persons were immediately despatched from Loretto to measure the vacated foundation at Nazareth, and upon their return they settled all doubts for ever as to this being really the Virgin's house, by swearing that the empty space at Nazareth exactly tallied with the chapel at Loretto. They told how they found the citizens of Nazareth still thunderstruck at the sudden disappearance of a house from the middle of their town—especially the landlords, who offered rewards, and in vain inquired all over Galilee after the fugitive; for "they felt their interests much affected by this incident, for as houses had never before been considered as moveables, their value fell immediately. This indeed might be partly owing to some evil-minded persons, who, taking advantage of the public alarm for selfish purposes, circulated a report that several other houses were on the wing, and would most pro-

bably disappear in a few days." Dr. Moore goes on to describe this chapel as being enclosed, first, by a chapel of choicest marble, and adorned with the finest sculptures of the reign of Leo X.; the external covering of all being a large church, built of the stone of Istria. The chapel itself is thirty-two feet long, fourteen feet wide, and eighteen feet high; its interior is divided into two rooms by silver grating; in the western wall is the window through which the angel Gabriel entered at the annunciation: within there is some of the identical furniture used by the Virgin, and the very earthen porringer out of which the infant Jesus was fed. In this porringer rosaries, crucifixes, and agnus deis, &c. are shaken, in order to give them miraculous powers to cure diseases, and to preserve those who purchase them from Satan's temptations. The gown which the sacred idol had on when she arrived from Nazareth, and which was of red camblet, is carefully kept in a glass case. In Dr. Moore's time, there still remained vast treasures, which had been offered to that shrine by monarchs and other wealthy dupes; they consisted of golden and silver lamps, crowns, images, jewels, &c. &c. Amongst several crucifixes and rosaries once in

my own possession, and which had received the inspiring shake of the miraculous porringer, I still have a rosary which is as much at the service of A. B. C., Dr. Brown, and H. S. and Co. as my "conclusive evidence medal." That rosary assigns the honour of eight prayers to the Virgin for every one to be offered up to God himself, *i.e.* eight Ave Marias for each Paternoster; but I understand, that in order the more speedily to make up their lost ground in our country, the Romanists in Ireland have lately increased the rosaries so as to be ten to one in favour of their goddess.

In a *Narrative of a Three Years' Residence in Italy*, 1819—1822, S.M., Murray, 1828, it is mentioned at page 50, that at Ariccia "The worship of Diana, once the tutelary goddess of this place, is now superseded by that of the virgin; over the door of the church dedicated to her is that inscription in Latin, so shocking to the eye of a Protestant, '*Sacred to Maria, equal to God the Father.*' This inscription is also seen on one of the churches in the Corso at Rome, and in many others in Italy." Again, "On St. Anne's Day, two little girls were brought into the church, one to represent St. Anne, the other

the Virgin, who had a crown on her head. The latter was placed before the high altar, and the whole congregation knelt down before this little representative of the Queen of Heaven."

At p. 64—"There was a great festa at Meta held in honour of the Madonna del Lauro, an image of the virgin and child found under a laurel-tree; and said, like Diana of the Ephesians, to have dropped miraculously from the clouds! The story told is, that an old woman saw a cow, in a field, stop and look intently on something; she went to the spot, and found the two images with a lamp burning at their side—the field was considered sacred, and a church erected on it, and certainly the old woman, the cow, and the images, could not have chosen a situation more appropriate to a place of worship."

At p. 128, After mentioning the case of a poor man being sent to the gallies for life, for having accidentally hit a Madonna's daubed likeness with a piece of orange, this author says, "Mr. M. related many similar anecdotes of this false religion; for though he pretends to be a Roman Catholic, he is a thinking one, and sees into these vain absurdities. I say *pretends*,

for having dismissed that religion, he has, I fear, adopted no other. When, indeed, the enlightened among them begin to doubt without instructor or guide, what else is to be expected, the Holy Scriptures being excluded in the vulgar tongue?"

At p. 150, it is mentioned that,—"At the Ara Cœli, there is a little wooden image of a child to represent the infant Saviour, which was painted by the Virgin Mary, who descended for the purpose from her ethereal abode, when the carpenter had finished his part of the work. Miraculous powers are attributed to this little figure, such as the cure of many diseases." One lady, who had a sick child, was so anxious to have this image in her possession—that she substituted a well-imitated one in its place. "The same night, however, the monks were aroused by the violent peals of the convent-bells, and loud knocking at the outer gate—which opened of itself and discovered the little wooden image, who requested that the usurper might be deposed, and itself restored."

Brydone in his *Tour to Sicily*, &c., vol. i. p. 143, says that the heathen temples at Messina, are nominally turned into Christian

Churches, but that the ceremonies and religion are little changed but in name. "In some places, the very same images still remain: they have only christened them; and what was Venus or Proserpine, is now Mary Magdalene or the Virgin. The same ceremonies are daily performed before these images; in the same language, and nearly in the same manner. The saints are perpetually coming down in person and working miracles, as the heathen gods did of old. The walls of the temples are covered over with the vows of pilgrims, as they were formerly. The holy water, which was held in such detestation by the first Christians, is again revered, and sprinkled about with the same devotion as in the time of Paganism. The same incense is burned by priests arrayed in the same manner, with the same grimaces and genuflections, before the same images and in the same temples.—In short, so nearly do the rites coincide, that were the pagan high-priest to come back, he would only have to learn a few new names; to get the Mass, the Paters, and the Aves by heart, which would be much easier to him as they are in a language he understands."

The same author, after descanting upon the

modern Roman idolatry with a levity and indifference towards all religion which is to be lamented, proceeds—"Now, pray, do'nt you think, too, that this personal kind of worship is much better adapted to the capacities of the vulgar, than the more pure and sublime modes of it, which would only distract and confound their simple understandings, unaccustomed to speculation; and that certainly require something gross and material, some object of sense to fix their attention . . . were you to attempt to give a country-fellow an idea of the deity;—were you to tell him of a being immaterial,"—(&c., describing the Deity,)—"Now what do you imagine he would think of such a being? I am afraid his understanding would be so bewildered that he could not think at all—but set up before him the figure of a fine woman, with a beautiful child in her arms; and tell him that she can procure him everything he wants;—he knows perfectly what he is about; feels himself animated by the object, and prays to her with all his might."

This irreverent feeling for religious subjects, and this unjust contempt for the intellect of the humbler classes, is, doubtless, the chief reason

why such gross corruptions are still retained by the Romish Church in every country excepting England.

The same author also says that at the Church of St. Rosolia, at Palermo[1], "the saints are dressed out in all their glory, and the fairy queen herself was never finer than is St. Rosolia. The people are lying yonder in crowds before her, praying with all their might. I dare say for one petition offered to God Almighty, she has at least an hundred."

After narrating the pretended discovery of St. Rosolia's bones, which had been missing for 500 years, by a monk, to whom their locality was communicated in a vision, in a cave in the mount Pelegrino, and the plague being stayed by these bones being carried round the town—he proceeds thus: "The people of fashion here hold the superstition of the vulgar in great contempt, and perhaps that very superstition is one principal cause of their infidelity. * * * They do not make a boast of their infidelity, nor pester you with it as in France, where it is perpetually buzzed in your ears; and where, although they pretend to believe less, they do, in fact, believe more than any nation on the continent."

[1] Vol. ii. p. 126.

Yes, doubtless, the entire contempt which every educated mind must feel for such gross impostures as these, is the explanation of the too prevalent infidelity amongst the upper classes of Popish countries, where they are not permitted, by the Church that enslaves them, to have access to the book of truth. They know of no middle course between grovelling idolatry and disbelief—whilst their reason adopts this, they use the former to rule "the vulgar!" This gave rise to the goddess of reason of the demons of the French Revolution—this accounts in our own country for the "holy alliance," and interchange of support between popery and infidelity.

The same Dr. Moore, above quoted, speaks thus of the idolatry generally of the Roman Catholics: "The crucifixes and statues and pictures of saints with which popish churches are filled, were, no doubt, intended to awaken devotion when it became drowsy, and to excite in the mind gratitude and veneration for the holy persons they represent. But it cannot be denied that the gross imaginations of the generality of mankind are exceedingly prone to forget the originals, and transfer their adoration to the senseless figures which they behold, and before which they kneel.

So that whatever was the original design, and whatever effects those statues and pictures have on the minds of calm sensible Roman Catholics, *it is certain that they often are the objects of as complete idolatry as ever was practised in Athens or Rome, before the statues of Jupiter or Apollo. On what other principle do such multitudes flock from all the Roman Catholic countries in Europe to the shrine of our Lady at Loretto? Any statue of the Virgin would serve as effectually as that to recal her to the memory, and people may adore her as devoutly in their own Churches as in the chapel at Loretto.* The pilgrims therefore must be persuaded that there is some divine influence or intelligence in the statue which is kept there; that it has a consciousness of all the trouble they have taken, and the inconveniences to which they have been exposed, by long journeys, for the sole purpose of kneeling before it in preference to all other images. In BLUNT'S *Sketch of the Reformation*, at p. 13, he says, "In the transition from pagan to papal Rome much of the old material was worked up. The heathen temples became Christian Churches; the altars of the gods altars of the saints; the curtains, incense, tapers, votive tablets, remained the same; the

aquamanarium was still the vessel for holy water; St. Peter stood at the gate instead of Cordea; St. Roque, or St. Sebastian, in the bed room instead of the 'Phrygian Penates;' St. Nicholas was the sign of the vessel instead of Castor and Pollux; the Mater Deûm became the Madonna; alms pro matre Deûm, alms for the Madonna; the festival of the Mater Deûm, that of Madonna or Lady-day; the Hostia, or victim, was now the host; the 'lugentes campi,' or dismal regions, purgatory, (the very name is heathen, the annual feast of purification in February was called 'sacrum purgatorium;' vide AUGUSTIN *de Civ. Dei.* l. vii., c. 7,) and the offerings to the Manes were masses for the dead[1]."

Dr. Jortin also states[2], that "when the fathers at Ephesus, under Cyril of Alexandria, decreed that the virgin mother of our Saviour should be called *Mother of God*, the people of Ephesus with transports of joy embraced the knees and kissed the hands of the bishops. Their pagan

[1] DR. MIDDLETON'S celebrated *Letter from Rome*, which I had not seen until most of these pages were in type, is the most complete and admirable treatise upon this subject—which see.

[2] JORTIN'S *Ecclesiastical History*, XIV.

ancestors had signalized themselves by their zeal for Diana."

The above, or numerous similar miraculous impositions and instances of the completest pagan idolatry sanctioned by the Church and practised by the slaves of Rome, must be familiar to every one really acquainted with popish countries; and those, or similar facts, are recorded in many works of undoubted authority, otherwise had they been but little known, they are so monstrous and incredible that our countrymen generally, including so-called Roman Catholics, might be well excused for thinking rather that we had made some mistake, than that such things are "in the nineteenth century." These instances, which could be multiplied endlessly, must be sufficient, however, to prove that the Romish Church was never more guilty of gross imposition and idolatry than in "these enlightened days."

The idolatrous and absurd superstition as to relics, authorized and practised by the Papal system, is also too openly avowed in all popish countries, and too generally known to require much illustration here. It is notorious that there are fragments of wood exhibited as portions of the true cross, and nails declared by the priests

to have been used in the crucifixion, sufficient to build a ship. They also show pieces of the sponge, the reed, the thorns, and other instruments of the suffering of our blessed Redeemer; instruments which, in the language used by the Pope in his bull of 1824, are *to be adored*[1]. One of the richest treasures in Italy of such relics was opened to me with great ceremony at Monza, where is preserved the celebrated iron crown of the Lombard kings. This crown is so called from a small iron rim running round the interior circle, and which the priests declare to be composed of one of the nails used at the crucifixion! However correct the stories told within that sanctuary may have been, the Cicerone who exhibited the external lions gave me a curious proof of his topographical knowledge; for with all the authority of the priests themselves, he assured me that some splendid Verd antique columns which he pointed out, "came all the way from Troy, near Carthage in Greece!" With equal correctness, the tombs, the buildings, and the actions of the heroes of Greece and Rome are frequently assigned to popes and cardinals by Italian exhibitors. At Florence I was present at

[1] Vide supra.

the grand ceremony of swearing in officers, who answer to our "mayor and corporation." They were sworn, not upon the holy Gospels, but upon what I was assured was the thumb of an eminent Romish saint! Imagine the mayor and corporation of Bath calling to witness and devoutly kissing the great toe of Tom Paine! I have already mentioned that I myself possess a rosary imbued with all the virtues assigned to the holy porringer of Loretto. Some persons may think that I lately escaped the well-meant "club of Hercules," rather through good luck in being proprietor of that relic, than by any good management of my own! One serious authority shall, however, suffice to show the opinion held by the heads of the Church of Rome, as to the efficacy and importance of relics; it is in a work of the Jesuit Crasset, which "was printed at Paris, licensed by the provincial, approved by three fathers of the Jesuits' body appointed to examine it, and authorized by the king." And the moderate and trimming Bossuet in his controversy with Wake, said, that although he had not read the work, Crasset "declared that he varied in nothing from him." In that tract, speaking of the virgin, the words are, "The practice of

devotion towards her. 1. To wear her scapulary; which whoso does, shall not be damned, but this habit shall be for them a mark of salvation, a safeguard in dangers, and a sign of peace and eternal alliance. They who wear this habit shall be moreover delivered out of purgatory the Saturday after their death[1]."

It has been abundantly proved that idolatry, equal to any known to the heathen world, is in these days, in Romish countries, practised by the people, and sanctioned by their Church.

Let us next examine the novelty of that corruption of idolatry, and the authority given to it by the solemn decrees of popes and councils:—"Images were not even used before the fourth century, nor were they worshipped until the eighth, nor even then universally received[2]." Gregory the Great (A.D. 590 to 604), who, with many noble qualities, mixed the crimes of persecution, of the encouragement of the most absurd and false miracles[3], and of the discouragement of learning, gave an instance of his mixed character by prohibiting the worship, though he sanctioned the

[1] *Tracts for the Times*, No. 71, p. 19.
[2] Rev. THOMAS LATHBURY, *On Popery*, p. 290.
[3] *Jortin*, v. iv. p. 403.

continued use, of images, which, from having been permitted, in some places, as useful memorials, had become objects of adoration.

In 726, the Emperor Leo, the Isauriam, made an uncompromising attack upon the use of images. He was strongly opposed by Pope Gregory, and by the eastern and western churches generally. Upon this plea it was that then and for ever the Italian ecclesiastical states threw off the authority of the emperors.

In 754, Constantine, son of Leo, with a synod of three hundred and thirty-eight bishops, near Constantinople, decreed the destruction of images; and hence they were called Iconoclasts.

Under favour, however, of a succeeding empress, Irene, and the pope, with whom she united for the purpose, a council was assembled at Nice, in 787. At that council, image worship was formally sanctioned. The following is part of the confession of faith published with the authority of that council:—"We receive, besides, the figure of the Cross, the relics of Saints and their images; we embrace them according to the ancient tradition of our fathers, who have placed them in all the churches of God, and all the

places where he is served. We honour and adore[1] them, viz., that of Jesus Christ, of his Holy Mother, of the Angels,—for though they are incorporeal, they have revealed themselves in a human form[2]; those of the apostles, the prophets, the martyrs, and other saints; because their paintings recal to us the memory of the originals, and make us participate in their sanctity."

This was the last council of the united Greek and Latin churches, and was the seventh general council. In the Greek church, however, Leo the Armenian, 814 to 820, and his successor, Michael, rejected images, in spite of the council; but, in 842, the Empress Theodora finally established idolatry in that church also.

At the Council of Trent, a discussion arose as to the adoration of images, when Laynez, General of the Jesuits, and one of the composers[3], said that, as consecrated vessels, &c., deserve reverence, so "adoration is due unto the image

[1] This is the very expression, "adore," of their own council, in direct violation of even the Romanist version of the second commandment.

[2] *Fleury*, liv. xliv. sec. 34.

[3] *Father Paul.*

dedicated, by virtue of the dedication, besides the reason of the representation." And as this last Council of Trent, and the creed of Pope Pius IV., confirmed and embodied into one infallible system (never since in any respect changed or abrogated) all preceding councils, so is idolatry, as proved above, commanded by the highest authority of the Romish church. The twenty-fifth session of the Council of Trent says, —"The images of Christ and the saints are to be duly honoured, venerated, or worshipped; and in this veneration and worship, those are venerated which are represented by them." And the ninth article of the creed of Pius IV. contains the following:—"I most firmly assert, that the images of Christ, and of the Mother of God, who was always a Virgin, are to be had and retained, and that due honour and worship is to be given to them."

Whilst the jesuitical quibbles as to the different meanings attached to idols and images, and those between mediator and intercessor, as well as those nice distinctions between Donleia and Latreia, have been amply disposed of in the able works of archdeacons Moysey and Daubeney, and others, and need not enter into these

simple pages which deal with common-place facts of history and every-day experience rather than with abstruse speculations, let us consider the best excuse for their idolatry which Romanists have to plead; viz., that they worship not the images, but the saints whom those images represent,—the saints whose intercession they implore. That Romanists do worship saints, and invoke those created beings as intercessors between man and the God and Father of all, is proved by the following evidences amongst the many that might be selected.

In the ordination of the Mass, universally used by the Romish church at the present day, the following prayers occur:—"I beseech the blessed Mary ever virgin, blessed Michael the Archangel, and you Father, to pray to our Lord God for me." And, "We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins."

In the Missal-Canon of the Mass, p. 43, is this prayer,—"May the oblation of this divine sacrament, we beseech thee O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the virgin-mother of God, of the

blessed apostles Peter and Paul, of blessed N * * *, and of all the saints, free us from all sin, and deliver us from all adversity." Now, first, it must be clear to all reasonable judgments which are at liberty to think, that it is against reason to pray to any but to God himself. We cannot conclude with the ancient pagans, that the hum of the countless prayers of men ascends to some particular spot where the Omnipotent awaits their coming. The prayers we utter, the unuttered prayers of the heart, prayers of any kind, can only avail, because He who knows the inmost secrets of our hearts is the only Being who, filling all space, is ever present with us in all times, in all places, at one and the same moment. No created being, however celestial, no other than the great "I Am," possesses that attribute of ubiquity.

If guardian angels are indeed permitted to watch over us, each could only attend its peculiar and limited charge. But whilst some persons in Africa, others in Asia, and others in Europe, may, and often do, select one and the same Saint to receive their prayers, and to be their intercessor, unless that one particular Saint could be everywhere, at one, and the same mo-

ment, it is manifest that he could not receive the prayers of all his worshippers. Now, none but God can be everywhere at the same moment.—Therefore to address our prayers, to any but to our one only God and Saviour is a manifest absurdity.

Nor would it be less contrary to reason, to argue that the communion of Saints at the throne of grace, receive our petitions, and present them to our God—for how could they first receive them excepting through Him to whom they are called upon to present them?

As to the particular worship of the Virgin Mary, although it would be sufficient to show as already proved, that it is still universally sanctioned, and most grossly practised in Popish countries, I will also add a few proofs of its being solemnly directed by the authority of the papal system.

The Church of Rome assigns to that being, who was hailed, indeed, as "the highly favoured, the blessed among women[1]," an authority over our Saviour in Heaven, which, even when in the flesh, he never permitted her to exert. The Church of Rome assigns to her those attributes

[1] Luke i. 28.

as our deliverer[1], mediator and refuge which belong to our God and Saviour only[2]. For thus pray the Romanists, "we fly under thy protection, oh! holy mother of God[3]. Despise not our prayers in our necessities; but deliver us from all dangers, O glorious and blessed Virgin."

In a book of *Instructions to the Pilgrims visiting Rome*, (at that Jubilee of 1825, to which I have before adverted,) and which book was published under authority, "*con licenza de' superiori*," the following prayer is directed to be offered up:—

"ALL' ALTARE DELLA MADONNA.

"Dove *ha da ricorrere un peccatore dolente, se non al seno vostro?* O avvocata de' peccatori, e madre di misericordia! In questo tempo di remissione, in questo giorno d'indulgenza non distenderete il manto del vostro patrocinio sopra di me, per ricoprire con esso le mie brutture; acciò in tal modo posso sottarmi *dall'ira del vostro divino figliuolo!*"

"AT THE ALTAR OF OUR LADY.

"Whither can a sorrowing sinner fly if not to

[1] See above. [2] See above.

[3] Catechism by M. R. Dr. Reilly.

your breast? O thou advocate of sinners and mother of mercy! In this time of remission, in this day of indulgence, will you not extend the mantle of your patronage over me, so as to hide my imperfections with it; so that in this manner I may save myself from the anger of your divine son!"

Thus is our blessed Redeemer robbed of his attributes, and a creature is set up in the place of him, who is the only refuge of penitent sinners, and their only advocate with the Father; and thus a sinner like ourselves, is impiously held up as our shield from the *anger* of that Saviour, who so loved us as to expiate our sins by the tremendous sacrifice of himself! To those previously given, I will add the following fact, which is curious, as containing in the same short space proofs of several of the Romish corruptions. At Rome, at the corner of the Via Paganica, via Delle Botteghi oscure; there is a picture of the Virgin with this inscription:—"*Mater Providentiæ, quam venerabilis imago cum, Sept. id. Jul.* 1796, *vario oculorum motu propitio aspectu supplicem populum reficeret, omnia corda sibi demeruit et ex corde laudes hoc amor, M.P.*

"*Col recitare le litanie si acquistano c. c. giorno d'indulgenza concessa per indulto pontificio emanato sotto id di* 29 *Marzo* 1797, *d'applicarsi ancora per le anime del purgatorio.*"

It is to be observed that, in this instance, the *miraculous power* of the *image itself* is declared —and in consequence of its miraculous motion, two hundred days' *indulgence* are granted by the Pope's authority for the *souls in purgatory*, upon the litany being there recited by the faithful.

In *The Devotion of the Sacred Heart of Mary*, one of the most authorized works used by even English Romanists—the most inveterate sinners are thus invited—"Mary stretches forth her hand, opens her breast to receive you. Though insensible to the great concerns of your salvation, though, unfortunately, proof against the most engaging invitations and inspirations of the Holy Ghost—fling yourself at the feet of this powerful advocate." At p. 206: "Hail Mary Lady and Mistress of the world, to whom all power has been given, both in Heaven and earth." At p. 293: "And I reverence you, O sacred Virgin Mary, the *Holy Ark of the Covenant;* and together with all the good thoughts of all good men upon earth, and all the blessed

spirits in heaven do bless and praise you *infinitely*, for you are the *Great Mediator* between God and Man, obtaining for sinners all they can ask and demand of the blessed Trinity. Hail Mary."

Thus, in the first instance, blasphemy is committed against the Holy Ghost, before whom the influence of a created being is preferred. In the second, to the same creature is assigned that power which belongs alone to the triune God. And, in the third, a sinful mortal is set up as a saving mediator, in the place of the only Saviour of the world! Whilst the Church of Rome thus transfers the honour and the attributes due alone to God, to the creatures of his hand, that church may well suppress the sacred Word that declares himself to be "a jealous God," and denounces vengeance upon those who would derogate from the worship and honour due to Him alone.

It is clear, from the New Testament, that, although one of the last acts of our Saviour's life, in the flesh, exhibited a beautiful example of tender care and affection, when he committed the blessed Vigin to the filial regard of St. John; yet, the marked manner in which he rejected every attempt, either of the Virgin herself, or of

others, to interfere with him in the slightest degree even in the flesh, would be a subject of wonder, were it not evident that the intention was thus to guard against that very idolatry into which the Church of Rome has fallen.

Thus, in his miracle at Cana, the Virgin's suggestion[1], which might otherwise appear to us at least harmless, was severely rebuked. Thus, too, he refused to admit that "his brethren and his mother[2]," who, "standing without, sent unto him, calling him," had any particular claim, even above the crowds that pressed around him, for "he looked round about on them which sat about him, and said, Behold my mother and my brethren[3]!" and "my mother and my brethren are these which hear the word of God and do it."

None, in short, being free to judge for himself, can read the Word of God without concluding, as well from the conduct of our Saviour, as from the whole contents of the New Testament, that, so far from attributing to that highly favoured woman any divine authority in heaven, she is not mentioned with even the usual honour of a disciple.

[1] *St. John's Gospel*, c. ii. v. 4.
[2] *St. Mark*, c. iii. v. 31, *et seq.*, and *St. Luke*, c. viii. v. 20.
[3] *Ibid.*

Like all the other corruptions of Rome, these of image worship and invocation of saints are also modern, and have no authority from the practice of the ancient church, nor from the writings of the fathers. Bishop Hall[1] proves, from Nicephorus, that Petrus Gnapheus, the usurper of the see of Antioch, and a branded heretic, about 470 years after Christ, introduced the invocation of the Virgin into the Greek church; whilst it was not until 130 years later than that, that Gregory introduced it into the litany of the Church of Rome[2].

The same author shows that Origen, in 254; the Council of Eliberis, 305; Gregory the Great, 640; Agobardus, 840, and others, deprecated the adoration of images; though some of them, such as Gregory, did not object to their preservation as mere representations, to refresh the memory, though not to be honoured with worship of either body or spirit. But whilst it has thus been proved that the idolatrous worship and invocation of the blessed Virgin, and of other saints, are at this hour sanctioned and practised by the Church of Rome; whilst it has also been proved

[1] Bishop Hall's *Pamphlet*, p. 50. [2] *Ibid.* p. 38.

that these corruptions are as much against ancient usage as against reason, the following few quotations will suffice equally to demonstrate that those corruptions are contrary to the clear Word of God.

But above all, as the pure and blessed word of God himself is opposed to the other lamentable corruptions of Rome, so it is clearly contrary to those which have been treated of in this chapter; against the worship of idols, of relics, and of Saints, the following texts of Scripture are chiefly directed—viz.:

The first and second Commandments, the second of which I have shown above, is so conveniently omitted wherever it is safe to do so; viz.—"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. *Thou shalt not bow down to them nor worship them:*" &c.

"Ye saw no manner of similitude in the day that the Lord spoke unto you in Horeb."—Deut. iv. 15.

"I am the Lord; that is my name; and my glory will I not give to another, neither my praise *to graven images.*"—Is. xlii. 8.

"Thou art our Father though Abraham be

ignorant of us, and Israel acknowledge us not." —Is. LXIII. 16.

"For there is one God, and one Mediator, between God and men—the man Christ Jesus." —Tim. ii. 5.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25.

And Oh! may none in a Christian land forget that,—"Neither is there Salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved."—Acts iv. 12.

CHAPTER IV.

AUTHORITY OF ROME NOT UNIVERSAL.—ANTIQUITY OF THE CHURCH IN ENGLAND.—ROMISH CORRUPTIONS.—JUSTIFICATION, MERIT, SEVEN SACRAMENTS, CONFESSION, CELIBACY, RULE OF FAITH, TRADITIONS.—SCRIPTURES INTERDICTED BY THE ROMANISTS—BRITISH AND DOUAY VERSIONS.

WHILST I beg to refer to the two admirable works before alluded to, viz., Bishop HALL'S *Old Religion*, and the *Bath Protestant* for October, 1838, in which all the Romish corruptions are proved to be at once comparatively modern, against reason, and against Scripture, and which works should be perused entire, I will take leave to bring them to bear upon a few points, which I consider requisite, to carry on the connexion of this little work. Thus, the blasphemous *Sacrifice of the Mass*[1], which naturally follows the subjects of the last chapter, is proved to have been unknown to the ancient fathers, Augustine, Chrysostom, Theophylact, Lombard, and others; and that it was a novelty of the Council of Trent to suppose that a priest is able daily again to offer up[2], as

[1] *Bishop Hall*, p. 35. [2] *Ibid.*, p. 36.

"a true propitiatory sacrifice in the mass," as a daily host or victim (*hostia*), that Saviour who, "after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God[1]."

Prophetically foreseeing this corruption, the apostle says[2], "Our high priest needeth not *daily*, as those high priests (under the law), to offer up sacrifice, first for his own sins, then for the people's: for this he did *once*, when he offered up himself."

And *Transubstantiation*[3], never to this hour admitted into the Greek church, became not a point of faith even in that of Rome, until the Council of Lateran, in 1215, as confessed by Cardinal Bellarmine. Tertullian, in 216; Athanasius, in 392; Pope Gelasius, in 394; and Theodoret, in 457, all denied it. It is also as much against reason and Scripture, as it is new.

The following simple test of the priest's own faith in his power to make a complete change of the bread into flesh, puts it rather in a clear light:—Let the priest first poison the wafer, and then, if he can really change its nature, he may swal-

[1] Heb. x. 10—14. [2] Heb. vii. 27.
[3] *Bishop Hall*, p. 27; *Bath Protestant*, 103.

low it himself with impunity; if he will not do so, he cannot believe the fable which he imposes on others.

The denial of the Cup to the Laity[1] was not decreed until 1453, by the Council of Constance, which at the same time confessed that Christ instituted the sacrament in both kinds, and that it was the custom of the ancient church. Nothing can be clearer than the opinions of Cassander, Vasquez, and Pope Gelasius, as to this "sacrilege," which has never yet been practised by the Greek church. The words of our Saviour, "drink ye all of it[2]," and those of St. Paul[3], are conclusive. The blasphemy and absurdity, however, of the missal sacrifice, in all its parts, are not greater than the horrible idolatry of elevating a piece of bread, as very God, for the adoration of the people, who are taught to fall down before it at the tinkling of a trumpery little bell; it is the idolatry of enshrining it on the altar as the visible Deity, to whom the knee is bent, incense is offered, and prayers are addressed; it is not so much the abstract

[1] *Bishop Hall*, p. 32. [2] St. Matth. xxvi. 27.
[3] 1 Cor. i. 2.

questions of transubstantiation, or consubstantiation, between Rome and Greece; of the bodily or spiritual presence, between Rome and England, that is the main point; though it is with such questions that Jesuits in England wish to decoy attention. No! it is the gross anti-scriptural idolatry in these, as in most of her other novelties; it is her setting up other means than one only God and Saviour to sanctify and save, that constitute the chief crimes of Rome.

The *Seven Sacraments*[1] were not determined on until 1547, at Sess. 7, Can. 1, of the Council of Trent, whilst scripture affords no authority for them.

Purgatory was not established by a General Council until 1438[2]. In consequence, however, of that doctrine having been partially received previously, Pope Boniface VIII.[3], in 1300, extended indulgences, as remissions from purgatory[4], which indulgences had hitherto related

[1] *Bishop Hall*, p. 44; *Bath Prot.* 103.

[2] *Ibid.* 104. [3] *Bishop Hall*, p. 41.

[4] Upon a Romish priest assuring one who questioned him, that his prayers *could* release souls out of purgatory, he was met with the remark that he must have little regard for *poor* sinners, as he would only release those who were rich enough to pay for his prayers.

only to canonical penances. He who alone cleanseth from all sin, has settled this point also, thus[1]: "Verily, verily, I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation; but *is passed* from death unto life."

Auricular Confession was not established until 1215, at the fourth Lateran Council; and Cardinal Bellarmine, in 1642, confesses that the ancient church knew it not. Whilst St. James v., 16, enjoins us to confess our faults, not to a priest, but "one to another." As to divine service performed in an *unknown tongue*[2], it was strictly commanded, by the same council, in 1215, "that the bishop should provide fit and able men, who, according to the diversities of their rites and languages, may celebrate divine service; and 2 Bede, shows that in England the scriptures were read in five languages. And Cajetan, although strongly opposing Luther, admitted this corruption to be contrary "to the practice of all antiquity." It is equally opposed to scripture, vide 1 Cor. xiv. 5—12.

[1] St. John, v 24. [2] *Bishop Hall*, p. 45.

The true Christian doctrine of *justification* is contradicted by the Council of Trent, which anathematized "all who say that we are justified by Christ's righteousness."

The novelty of *the Pope's claim to infallibility* and superiority to councils, is evident from the same Council of Constance, in 1215, and that of Basil, in 1230, which decreed that the pope and all others must obey the council; and the latter recorded, "that many popes have fallen into errors and heresies." Pope Julius, who built St. Peter's, and died in 1512, was excommunicated by an eastern council of bishops.

The Pope's supremacy is perhaps the most important of the innovations of Rome, in reference to society, because it is the chief object for the promotion of which its anti-social principles have been constituted and exerted; for had it not been for the sake of supporting her usurped supremacy over the Christian church, and her temporal dominion over Christendom, the millions of martyrs whom Rome has destroyed with fire and sword, would have been suffered to go their own way to perdition, and all the subjects of the same sovereign might have quietly enjoyed their own opinions, for which they would have then

been accountable only to their Creator, secure that faith would not be broken with them for the sake of promoting a particular system, and of "saving the right and authority of a superior[1]."

The papal supremacy is, in fact, the chief point of union amongst Romanists, who, in spite of their boasted unity[2], are otherwise split into as many opinions and sects, as even Protestant Dissenters, whom they so much revile, unless when they find them convenient tools to further the ambitious views of their church. Of this there are abundant instances in their various orders from the almost protestant Jansenists, through all the varieties of Augustines, Benedictines, Capuchins, Dominicans, Franciscans, Trappists, &c. &c., down to those most genuine sons of Rome, the Jesuits.

This claim of the papacy has been so completely confuted by many able writers, both ancient and modern, and it is so connected with the antiquity, the universality, the infallibility, and other equally false claims of the one parti-

[1] *Reiffenstuel*, No. 53; vide p. 20 of pamphlet report of our anti-Maynooth meeting.

[2] Archdeacon Daubeney, p. 304, says, "that no established church in Christendom has been more torn by divisions than this of Rome, of which he there gives instances."

cular Church of Rome, that it is scarcely possible to condense the subject in the manner that time, and the limits of such a work as this, require.

Besides the admirable articles in the *Quarterly*, *Blackwood*, *Fraser*, and the *Church of England Reviews*, upon this topic, the Earl of Clarendon's *Religion and Policy*, the Bishop of St. David's admirable *Tracts*, Archdeacon Daubeney's unanswered *Protestant's Companion*, the *Bath Protestant*, for January, 1839, and Bishop Hall's excellent *Treatise* already referred to, are amongst these, and should be perused entire. Such perusal will clearly prove that, for many of the first centuries, the Christian church was indeed Catholic, because, though under many bishops and patriarchs, it was undivided, and acknowledged no supreme spiritual head but Christ. The Patriarch of Rome had no more authority than any other patriarch; and he, like his brethren, received and submitted to the decrees of councils; and, as Cyprian says, "The episcopacy is one of which each bishop holds his part in its complete fulness." Thus, at the Council of Nice[1], where three hundred and one of the

[1] CLARENDON'S *Religion and Policy*, vol. i. p. 22.

three hundred and eighteen bishops there assembled, condemned Arius, the Bishop of Rome had no authority; but the Emperor Constantine, who presided, sent the decrees to Pope Sylvester, who convened a council of three hundred and sixty-seven Italian bishops to receive and adopt them.

In similar letters to other Christian churches, the emperor thus expresses *his* will, he being then "*supreme Governor*[1]" of the Christian world, and "nursing father of the Christian church[2];" as now each Christian sovereign ought to be of the church of his own country.

"*Si quid autem scriptum ab Ario compositum ut igni id tradatur volumus.* * * * *Illud equidem predictum volo.*" "But we will that if anything composed by Arius be found written, it be committed to the fire. * * * That which I have above said is indeed my will."

Thus, from the Council of Arles, at which Eborius, Bishop of York, and Restitutus, Bishop of London, were present, and subscribed, the emperor, in like manner, transmits the decrees

[1] Vide in the 36th Canon, Art. I. of the Church of England, this title of the British sovereigns, as "supreme Governors," not *heads*, of the Church, as often objected to us.

[2] Isaiah.

to Sylvester[1]:—*Quid decreverimus communicon-cilio charitati tuæ significavimus.* "We have signified to your love, that which *we have decreed* in *common council.*"

The bishops of Rome had not even the claim of being the first bishops. St. James, brother of Christ, was the first Christian bishop ever appointed, and his successors continued to occupy the see of Jerusalem until the fourth century[2]; and St. James presided at the first Christian council held at Jerusalem[3] (Acts xv. 19), and pronounced the decision in his own name, though it was afterwards forwarded to other churches in the joint names of all the apostles then assembled. Baronius[4], and Gurney, and other authorities, prove that the Christian church was founded by the apostles even in Britain before that of Rome, which was erected by the joint authority of St. Paul and St. Peter, during St. Paul's second residence at Rome, upon his return from evangelizing Britain, and when those apostles consecrated Linus, the first Bishop of Rome[5].

[1] *Clarendon.* [2] *Eusebius.*
[3] Archdeacon DAUBENEY'S *Prot. Compan.* p. 23.
[4] *Tracts*, by the Bishop of St. David's.
[5] *Irenæus.*

St. Peter, fulfilling the superior duty of an apostle (*Αποστελλος*, sent forth), in founding churches all over the world[1], *never was* Bishop of Rome himself. St. Paul, in his epistle to the Romans, (c. i. v. 7—13,) shows that there was already a church of Christians at Rome[2] before he went there to confirm it by communicating the spiritual gift; and, in c. xv. v. 20, that no other apostle had been there before him: "There is no evidence in the Acts, nor in St. Peter's own Epistles, that he *ever* was at Rome; and Salmasius and others maintain that he never was there. It is more probable that he never was at Rome till the year of his martyrdom." But there is evidence in the New Testament[3] that it was to St. Paul that the Gentiles were committed, and the Jews to St. Peter's care. St. Chrysostom claims for St. Paul a superiority over all the rest of the apostles, saying that, "To St. Paul was committed the whole world—he was greater than they all[4]" (*κακεινων μειζων*).

The first bishop who ever set up this false claim to supremacy, was not a Bishop of Rome, but John, Bishop of Constantinople, who, because

[1] *Irenæus.* [2] Bishop of St. David's. [3] *Ibid.*
[4] *Ibid.*

his see was then the seat of empire, claimed to be supreme bishop over all the rest. This pretension, which was first set up at the end of the sixth century, was most indignantly rebuked by Gregory the Great, then Bishop of Rome, whose prophetic words[1] have since become most appropriate to his own successors in the see of Rome.

Gregory, whose letters are extant[2], writes thus:—"Peter was not called universal apostle, and yet behold my *fellow-priest*, John, seeketh to be called universal bishop. * * * If there be any one bishop so called, then must the universal church go to the ground, if he who is universal fall into error. * * * I speak boldly; whoever calls himself, or desires to be called by others, the universal bishop, or priest, is *the forerunner of anti-Christ*." Gregory, as a set-off of humility against his arrogant brother bishop, adopted the appellation of "the servant of the servants of God[3]," which title other Popes, since their assumption of the supremacy, have hypocritically retained. In 606, when Boniface III. was Bishop of Rome, Phocas murdered his master, the emperor, at Constantinople, and

[1] *Bishop Hall.*

[2] *Bath Protestant*, Jan. 1839.

[3] *Ibid.*

seized upon the throne. The Greek patriarch refused to countenance this murderer and usurper, who, in revenge, conferred the title of Universal Bishop upon his rival, Boniface; and he, in return, was base enough to support the usurpation of the murderer Phocas.

Thus, according to the prediction of St. Paul, 2 Thess. ii. 3—4, and according to the words of even Pope Gregory himself, "anti-Christ" arrived[1]. "The man of sin" began his reign; for "it would be utterly impossible, in the annals of the world, to find a catalogue of individuals so base, so degraded, so impious, as the Popes of Rome, from the time of Boniface III. to the period of the Reformation."

Cardinal Baronius, the Romish historian[2], whilst assigning the blame of their election to "Princes who, though Christians, yet, in this respect, most cruel tyrants, in oppressively arrogating to themselves the election of the Roman pontiff," says, "to our shame and grief be it spoken, how many *monsters*, horrible to behold, were intruded by them into that seat which is reverenced by angels."

[1] *Bath Protestant* for January 1839, p. 176.
[2] *Eccles. Annal.* A.D. 900, Steph. An. 4.

The same Baronius clearly proves that the boasted succession from St. Peter, even had it ever previously existed, was cut off in the tenth century[1], "When most abandoned harlots ruled at Rome, at whose will the sees were changed, bishops were presented, and, what is horrid to hear, *false* pontiffs, their *lovers*, were intruded into the chair of St. Peter, who are only written in the catalogue of Roman pontiffs for the sake of marking the times! For who can believe that men, *illegally* intruded by wicked women, were Roman pontiffs? There was never any mention of the clergy electing, or afterwards approving. All the canons were closed in silence, the decrees of the pontiffs were suppressed, the ancient traditions were proscribed, and the ancient customs in electing the pope, and the sacred ceremonies, and the usages of former days, were wholly extinct."

For an excellent historical epitome of the progress of papal dominion, see, CONDER'S *Italy*, vol. iii. p. 181, and "The Papacy the anti-Christ," *Bath Protestant*, January, 1839.

Sismondi[2], after observing that "the Council

[1] A. Dom. 912.

[2] See pamphlet on SISMONDI'S *Hist. of the Italian Republics.*—Pocock, Bath.

of Trent substituted the most powerful and dreadful organization for the loose bond which had previously united the princes of their church, with their numerous train bands," shows the cause of the amended conduct of the papal hierarchy, in the latter ages. "The *Reformation* extended its influence to the high clergy of the Court of Rome; in them a great amendment of manners, and redoubling of the fervour of zeal, has signalized the new period, which commenced with the Council of Trent. From that time the Pontifical court has ceased to afford an occasion of scandal[1]; the pope and his cardinals have been since actuated by the spirit of their religion; their power has consequently infinitely augmented itself in the countries in which they have succeeded in excluding the Reformation."

In Britain the Pope's supremacy was not acknowledged by the Saxons[2]. William the Conqueror asserted his own sovereignty over *Church* and State in these words, "*Rex quia summi Regis est vicarius ad hoc constituitur ut regnum et populum Domini et* supra omnia *sanc-*

[1] Many signal exceptions, however, could be given, which are the subjects of jests or censures even to the easy morality of Italy.

[2] Tracts by Bishop of St. David's.

tam ecclesiam regat et defendat." "Because the king is the representative of the King Most High, he is appointed for this purpose that he may rule and defend the kingdom and people of the Lord, and above all things, the holy Church." And he refused to do fealty to Gregory VII., and declared that none of his bishops should do so. William II. forbade any appeal to the court of Rome, declaring it to be "*Inauditum in regno suo et usibus ejus omnino contrarium.*" "A thing unheard of in his kingdom, and altogether contrary to its customs." *Eadmen Hist.* 1094. The three Edwards resisted the Pope's encroachments, and by the statutes of Edward III. and Richard II. the Pope was prevented from having the power to present to any benefice in these realms. At the deposition of Richard II. the supremacy of the crown, in spirituals as well as temporals, was fully asserted by parliament. Henry VIII. put a final period to the Pope's jurisdiction in this country, and in the first of Elizabeth an act was passed for "*Restoring* to the crown the *ancient* jurisdiction over the state ecclesiastical."

"At the general assembly at Clarendon in 1164[1], in the reign of Henry II., all the prelates

[1] ARCHDEACON DAUBENEY'S *Protestant Companion*, p. 15.

and peers of the realm confirmed by their oaths the ancient British custom, as to the independence of this country on the see of Rome, on which point the following law was grounded: 'If any one be found bringing in the Pope's letter or mandate let him be apprehended, and let justice pass upon him, without delay, as a traitor to the king and kingdom.'"

And the subjection of the British church to that of Rome[1], even in spirituals, existed only from the period of Henry I., 1115, to Henry VIII., 1530, after which the reformation, not of the Church of Christ, but of the corrupt Church of Rome, was completed.

The fact that Liberius, bishop of Rome, in 357 apostatized to Arianism[2], besides the above evidence of Baronius, would suffice to settle the question of *papal infallibility*[3], whether it consist in *matters of faith* only, as to which the Jansenists admitted the Pope's judgment, or whether,

[1] *Bishop of St. David's*, p. 279.

[2] *Archdeacon Daubeney.*

[3] *E. Clarendon*, vol. ii. p. 579. This for Dr. Brown, who, caught in an inextricable dilemma between Pope Gregory's medal and his own assertions, adopted the only course left for a papal advocate, viz., to presume upon the ignorance of his followers, and deny historical facts. Vide the controversy.

as the Jesuits averred, and Pope Innocent claimed, "he was no less judge of *matters of fact!*" The following are a few of the attributes assigned to these Popes, viz., "Another God upon earth," applied to Pope Julius II. at the Lateran Council, in 1512, by Christopher Marcellus. At the Lateran Council, 1513, Bishop Begnius, called Leo X., "The lion of Judah," and said, "We have expected thee, O most blessed Leo, as the Saviour that was to come!"

The same Leo X., at the Lateran Council of 1515, was thus addressed by the archbishop of Patrus, "All power is given to thee in heaven and earth;" and lastly, upon referring to the description of the "man of sin" in the second chapter of the second Epistle to the Thessalonians, as the one "who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." The identity of the Pope with "the man of sin," and of the popedom with "antichrist," will be completed by comparing that description with the blasphemous ceremony performed to this day, of seating the Pope upon the high altar of St. Peter's in the place of the host, which

Romanists consider as God present in their shrines, and there worshipping him as God! An allusion is made to this ceremony in *Daubeney's Companion*, p. 27, and the following description of the adoration of Pope Pius II., is by Cardinal Fleury[1]. "The Pope was conducted to the church of St. Peter, and after being elevated on the great altar, at the foot of which are the tombs of the holy apostles, he sat upon the throne that was prepared for him and was there adored by the cardinals, afterwards by the bishops, and lastly by the whole people, who crowded to kiss his feet[2]!"

With the *supremacy* and *infallibility* of the Pope, his power to *dispense* with sacred obligations, to sell *indulgent* remissions either from ecclesiastical censures, or from punishment in the world of spirits, must fall to the ground. With them also his claim of *superiority over general councils*, which was however denied by the councils of Constance and Basil, so late as the sixteenth century, as well as that claim to be *Lord paramount* over all Christian monarchs, must yield.

[1] CARDINAL FLEURY'S *Ecclesiastical Hist.*, t. 15, p. 3.
[2] To this a reference is made above.

As Rome has found but little authority in the Scriptures for any of her other claims and corruptions, so she has laid the more stress upon that portion of them which seems at first sight to countenance the supremacy of St. Peter over the rest of the apostles, though even were that proved, it would still be impossible to show that Rome had any particular claim to St. Peter, and still more so that her bishops could prove any succession from him. I, of course, allude to the thirteenth and following verses of the sixteenth chapter of St. Matthew's Gospel. Although it may seem presumptuous in a layman to question the exposition of this passage given by some able divines of past and present times, yet when I discover equally able authorities of the same opinion with myself, I may be allowed to give my own exposition of the question, however much I regret to differ in any point with any friends of Christian truth.

The bishop of St. David's then, whose admirable work is in every other point of such high value, considers that Christ alludes to himself, and not to St. Peter, by the word Rock; and the Bishop makes a distinction between the word πετρος, as being only a single stone, Peter—and

πετρα, a whole rock, Christ—as if the translation of the sentence "*Κἀγὼ δέ, σοι λέγω, ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πετρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν*'" were, and I say to thee that thou art a stone, and upon this very rock, myself, *i. e.* St. Peter's confession of him as the Christ, I will build my Church. Now although I was aware that many other eminent moderns gave this explanation, and that it was also given by Augustin, Tertullian, Pope Felix III., and by Gregory the Great, who thus at least bore testimony against papal supremacy, yet when I compared this explanation with the original Greek, it appeared to me so unsatisfactory, that I thought, if no better could be given, the claim of the Romanists upon this point must be well founded; for besides that the whole passage from the sixteenth to the twentieth verses clearly relates to the individual St. Peter, the very change of his original name of Simon to the sirname of Peter, or Rock, as if in English he were called Simon Rock, was solely owing to this designation by our Saviour, whilst I could not satisfy myself that there was any such difference as above-mentioned between πετρος and πετρα. The most satisfactory explanation, how-

ever, seems to me to be the following, and it is borne out, as well by others, as by the great Bishop Horsley in his sermon upon this subject[1], and by Archdeacon Daubeney in his *Protestant's Companion*[2], viz., that in consequence of St. Peter's inspired declaration, "Thou art the Christ, the Son of the living God," our Saviour blessed him, and *did* indeed make *him* the rock, (Petros,) upon which he built his Church, and did indeed give him the keys of the kingdom of heaven, though the power to bind and to loose was equally given to the rest of the apostles[3]. But St. Peter having this high commission did not leave it to any successor, but completely fulfilled it himself; for it was St. Peter, who, having the Church so founded on him, and being intrusted with the keys of heaven, first unlocked the kingdom of heaven to the whole human race, for it was St. Peter who first revealed the gospel to the Jews on the day of Pentecost[4], and it was St. Peter who first opened the kingdom of Christ to the Gentiles in the person of the centurion Cornelius[5]. The work being completed,

[1] Bishop Horsley's *Sermon* on Matt. xvi. 18, 19.
[2] *Archdeacon Daubeney*, p. 25.
[3] Matt. xviii. 18. John xx. 22. [4] See Acts ii. [5] Acts x.

the door being thrown open, there was no longer need of the keys, and from that moment it will be seen in the history of the New Testament that St. Peter, so far from possessing any supremacy or privilege over the rest of the apostles, even received direction and rebuke from St. Paul, and submitted to St. James, the first bishop of Jerusalem; so that even had the bishops of Rome proved themselves successors to St. Peter, they had no supremacy, no keys, no superior privileges of any kind to inherit.

Finally, as to the application of this false principle and usurpation of supremacy, the great Clarendon in his work so often quoted[1], says that it is in vain for English Roman Catholics to say that the Pope has only spiritual and not temporal authority over them, for the "attributing any power to him of how spiritual a nature soever, shall be enough to give law to the temporal when a spiritual end shall so direct it: and all kings have reason to believe that every Pope hath the same authority over them which any of his predecessors have exercised—and as much as Bellarmine, Mariana, or any other Jesuit hath assigned to them." No succeeding Popes have

[1] *Clarendon*, vol. ii. p. 668.

disclaimed former acts of power, nor has the Roman Catholic Church condemned opinions published by Jesuits by public authority. Therefore, "without breach of charity, we may believe that it is only want of opportunity, and despair of success, that restrains them from these excesses[1]."

The pretence of the *universal authority* of the Church of Rome over the catholic Church of Christ, whether in the first centuries of Rome's purity, or in the zenith of her usurped dominion, has been as completely exploded as the claim of antiquity for her corrupt doctrines, and of infallibility for her Popes. This question has been settled in the following able works amongst many others; viz., Dr. Buchanan's *Christian Researches*, the Rev. E. Pagitt's *Christianography*, Bishop Jewell's celebrated *Defence of the Church*, Jortin's *Ecclesiastical History*, and Dr. Gilly's *Protestant Forefathers*. By these authorities it is proved that, whilst the apostolical Church of Britain remained independent of Rome until the twelfth century, the other Christian Churches of the Syrians, Armenians, Georgians, Nestorians, those of Malabar, Media, Persia, Alexandria, Ethiopia, Egypt, Barbary, Tartary,

[1] *Clarendon*, vol. ii. p. 668.

Cilicia, Constantinople, Antioch, &c., acknowledged neither the supremacy nor the corruptions of Rome, who, after all her vain modern assumptions, occupied even during her greatest power but an atom of the Christian world, as is well shown in the map appended to the tracts of the Bishop of St. David's. Thus Dr. Buchanan shows that upon the arrival in the east of the Portuguese in 1503, they found above a hundred Christian Churches on the coast of Malabar, which had never even heard of a Pope, and had enjoyed a continued succession of bishops for 1300 years from the patriarch of Antioch. These ancient Christians were soon, however, persecuted by the Romish intruders who sent the Syrian bishop, Mar Joseph, prisoner to Lisbon, and at a synod of the Syrian Churches held at Diamper in 1509, Menezes the Romish archbishop of Goa, formally *accused* the Syrian clergy, one hundred and fifty of whom there appeared, of the following opinions and practices; viz., "that they had married wives, owned only the two sacraments of baptism and the Lord's supper—that they neither invoked the saints, nor worshipped images, nor believed in purgatory." The Christians on the sea-coast were eventually

compelled to submit to the Pope's supremacy, but those of the interior fled to the mountains, and continued still free as ever from the yoke of Rome. Dr. B. adds, that there are above 200,000 Christians in the south of India who speak Malabar, besides the Syrians.

The apostolical antiquity of the Church in England, and its independence for ages of the Church of Rome have been also most clearly set forth by the highest authorities. The Earl of Clarendon says[1], that Gildas, to whose knowledge and sincerity antiquity pays the greatest reverence, declares that *Evangelii lumen in Britannia radiasse*, "the light of the Gospel shone forth in Britain," in the last year of Tiberius, which was the fifth year after the resurrection, and thus before St. Peter could have gone to Rome, he having remained seven years at Antioch. This declaration of Gildas is confirmed by Baronius, upon the authority of an ancient MS. in the Vatican, of the history of England, which states that Christianity was brought into Britain by Joseph of Arimathea, who ended his days here; and he declares that there is not so general a consent, nor so many circumstances alleged for

[1] *Clarendon*, vol. i. p. 18.

the planting Christian religion in any kingdom in Europe, as concur to prove this fact. The Bishop of St. David's in his admirable tracts, 1815[1], also quotes Gildas, who wrote in the sixth century, to the fact that Christianity was introduced into Britain before the defeat of Boadicea, Anno 61, saying, "In the meanwhile the sun of the Gospel first enlightened this island, which displayed his bright beams to the whole world, as we know, in the latter part of the reign of Tiberius Cæsar." In the eighteenth and nineteenth of the reign of that emperor, the apostles received their commission to preach to the whole world, and in the twenty-third year Tiberius publicly protected Christianity throughout the empire[2].

Eusebius, Jerome, and other learned authorities prove that St. Paul first went to Rome A.D. 56, the second of Nero. Tacitus *Annal.* lib. xii. and other authorities, prove that Caractacus and his family went to Rome in 51; and that they returned to Britain seven years afterwards, conveying with them the glad tidings of the Gospel, is proved by authentic British records: thus *Triad.* 35, and *Myvyrian Archæology*, vol. ii. p. 63. "St.

[1] *Tracts*, p. 23. [2] *Ibid.* 26.

Paul," says the bishop[1], "in his epistle to the Romans promises to go to Spain, and his fellow-labourer, Clemens Romanus, affirms that in preaching the Gospel *he went to the utmost bounds of the west*, επι το τερμα της δυσεως ελθων, which included Britain and Spain. Gildas, Gregory, and others, called Britain *limitem occidentis*, "the limit of the west;" Catullus calls her *ultima occidentis insula*, "the last island of the west;" Gildas says that Britain is *in extremo orbis limite, occidentem versus*, "in the extreme boundary of the world, towards the west;" Gregory calls it *terminum mundi et limitem occidentis*, "the end of the world, and limit of the west;" and Nicephorus also describes the Britons as "inhabiting the utmost parts of the west." St. Paul, therefore, in going to the utmost bounds of the west, went to Britain. Theodoret said "that St. Paul went to the islands that lie in the ocean:" Chrysostom so describes the British isles, αἱ Βρεταvικαι νησοι εν αυτῳ ουσαι τῳ Ωκεανῳ, "the British isles that lie in the ocean."

In the sixth century Venantius Fortunatus says of St. Paul,

[1] *Tracts*, by the Bishop of St. David's.

Transit et oceanum vel qua facit insula portum
Quasque Britannus habet terras, quasque ultima Thule.

Far o'er the wave, to distant isles he passed,
And Britain bless'd and Thule's land the last.

From Eusebius, Jerome, and many others, it is clear that St. Paul went to Rome in the year 56, that he was released in 58, and that he did not return to Rome until the year before his martyrdom in 68, thus leaving the space of nine years in which he was performing his Gospel mission to the east and west.

The fact of St. Paul having preached the Gospel in Britain, is supported by the highest authorities, amongst others, of Parker, Camden, Usher, Cave, Stillingfleet, Gibson, Nelson, and Collier. Usher proves that the Aristobulus mentioned by St. Paul in Rom. xvi. 10, was consecrated by him the first bishop of Britain. "*In Menæis Græcorum invenio Aristobuli ad* 15, *unum diem Martii hujusmodi fit commemoratio.*"

"'Ουτος ην εις των ἑβδομηκοντα μαθητων, ηκολουθησε δε τῳ αγιῳ Αποστολῳ Παυλῳ * * ὑφ ὁυ καὶ χειροτονειται επισκοπος εις την των βρεττανων χωραν· ὁδεν και εκκλεσιας συστησαμενος και πρεσβυτερους καὶ διακονους εν αυτη καταστησας ετελειωθη.'" "This (Aristobulus)

was one of the seventy disciples, and he followed the holy apostle Paul, by the laying on of whose hands also he was consecrated bishop over the land of the Britons; and having founded Churches, and having appointed presbyters and deacons in it, he died." The Church of Britain thus inherits from St. Paul the authority of *apostolical origin*, succession, and mission. Her *perpetual visibility* is clear by the authorities of Gildas, Tertullian, Origen, and Eusebius, to the beginning of the fourth century down to the Dioclesian persecution. It is traced through succeeding centuries in the succession of her metropolitans; thus from David in the sixth century to Asser in the ninth, and on to Sulien and Ricemarch in the eleventh. Thus was the British ordination regularly transmitted from St. Paul until the twelfth century, when in 1115, Bernard, a Norman, was consecrated Bishop of St. David's, by the Archbishop of Canterbury. As much of the Saxon Church as came under her authority derived its ordination from Rome, from Austin, first Archbishop of Canterbury, who had himself been consecrated by the Bishop of Arles. But the ordination of Rome was also derived from St. Paul, (vide Rom. i. 11.) By

the submission of the British bishops in the twelfth century, to the see of Canterbury, the two Churches, the British and Saxon, were united, and have continued so from that time under the title of the Church of England.

In addition to the preceding facts collected by the Bishop of St. David's, the Rev. W. M. Foye, in his excellent lecture on this subject, which ought to be in every Christian's hand, and which, itself a perfect epitome, it is scarcely possible to condense further, gives the evidence of Theodoret, Bishop of Cyprus, a most eminent writer in the fifth century, who writes thus, "The apostles persuaded even the Britons to receive the laws of the crucified Lord." Tom. iv. Serm. 9. And Clement, Bishop of Rome, St. Paul's own friend and fellow-labourer, "whose name, (he says, Phil. iv. 3,) was written in the book of life," writes (in his epistle to the Cor. ix. 4,) that St. Paul "had taught righteousness to the whole world, and gone *even to the utmost bound of the west.*" Tertullian, writing against the Jews, (c. 7,) in the second century, speaks of the Saviour's kingdom as already so extensive that it had even reached "those places of Britain which the Roman arms have not been able to pene-

trate, but which are subject to Christ." In this second century Lucius, king of Britain, grandson of Caractacus, publicly adopted Christianity, and gave the privilege of country and tribe to all who were Christians. Britain thus being the first country that publicly professed Christianity, has been justly styled, *primo-genita ecclesiæ*, "the first-born of the Church." The monkish fables as to this king owing his conversion to Rome, are completely exposed in Usher, Stillingfleet, &c. In 303 commenced the dreadful persecution of Christians by Dioclesian; amongst the British martyrs was St. Alban, over whose grave the present church and town of St. Alban's arose. Upon the subsiding of this persecution, when Constantine succeeded to the empire, Helena, a British lady, gave birth to Constantine in England, which has thus the honour of having produced the first Christian emperor.

"This peace, (says Bede[1],) continued in the British Churches till the times of the Arian madness, which infected this remote island as well as the rest of the world." The names of British bishops were appended to the Councils of Arles in 314, of Sardika in 347, and of Arimi-

[1] *Bede*, l. i. c. 7, 8.

num in 359[1]. In the sixth century a council of British bishops was held under the presidency of the celebrated St. David.

The venerable Bede, the greatest scholar of his day, and the most eminent of our historians, in the eighth century, notwithstanding his devotion to the see of Rome, yet affords abundant evidence to prove that, although in the sixth century Saxon idolatry prevailed over the seven kingdoms, and Christianity was gradually receding westwards, yet the old natives, reduced to slavery, were still Christians, and some were tolerated upon paying a fine[2]; and that Thomas, Archbishop of London, and Thadioc, Archbishop of York, did not quit their sees, and retire westward, till 586, only ten years before the intrusion of Austin. Upon the arrival of Austin, therefore, in 596, with his forty monks, commissioned by Gregory the Great, Bishop of Rome, Christianity not only was flourishing in the west, but, though subdued, it existed over the face of the land, and was still taught by many of the scattered priesthood. Bertha, the queen of Ethelbert, king of Kent, was already a Christian, and had her

[1] *Eusebius*, b. x. c. 5.

[2] *Stillingfleet* from *Rudburn*, p. 344.

bishop, Luidhardus, with her in the palace at Canterbury, and to the church of St. Martin, says Bede, book i. chap. 25, "she was wont to resort to offer her devotions." Luidhardus was a Frenchman, and Bertha was daughter of the king of France. Thus was a channel ready for the introduction of this embassy.

The now rising ambition of Rome was not content with the divine honour of re-establishing Christianity in a part of then pagan governed England, but it now violated the law of the fourth canon of the Council of Nice[1] in 325, by which "the ecclesiastical polity of every province is left to its own bishops under their metropolitan, and all cases of appeal referred to a synod of the whole, to be held once a-year, and beyond which there was no higher court of appeal." Austin, after he had been appointed Archbishop of Canterbury by Ethelbert, acting under Gregory's orders, attempted to usurp authority over the British bishops. Upon the British bishops, in two conferences at Worcester, rejecting the authority and usages of Rome, the baffled Austin said[2], "If then you will not accept of

[1] FOXE'S *Appendix*.

[2] The Romish Anglo-Saxon Bede, b. ii. c. 2.

peace with brethren, you shall have war with your enemies; and if you will not preach the way of life to the Anglo-Saxons, you shall suffer the vengeance of death at their hands, which threat was soon fulfilled in every tittle, as the man of God had predicted." Namely, in the cold-blooded slaughter of twelve hundred unarmed ecclesiastics of the famous Christian college of Bangor[1]. Dinoth, who was president of that college or monastery, on behalf of the conferences, had answered[2], that they were all subject to the Church of God, but they owed only perfect charity to the Pope and other Christians; and he added, "Besides, we are under the government of the Bishop of Karleon-upon-Uske, who, under God, is to oversee over us, and cause us to keep the way spiritual." Although Rome was still comparatively incorrupt, yet besides this first usurpation of authority, the manner in which Austin indulged the Saxon paganism, and countenanced the use of images, and though still vague notions of purgatory, his were fully sufficient to prevent the pure Christianity of Britain from having any sympathy with Rome. Therefore, as it is shown in an old Welsh chronicle at Bennett's

[1] *Foye*, p. 14. [2] *Leland*, 71.

College, Cambridge[1], "After the Saxons became Christians in such sort as Austin taught them, the Brittayans would not after that, neither eat nor drink with them, nor yet salute them, because they corrupted with superstition, images, and idolatrie, *the true religion of Christ.*" The opinion, too, of the populace may be conceived by the following popular lines of the "Chief of the Bards," Taliessyin, who lived in those days.

"Woe be to that shepherd, I say,
That will not watch his fold alway,
As to his office doth belong.
Woe be to him that will not keep
From Romish wolves his sheep,
With staff and weapon strong."

Bede, book ii. ch. 20, shows that the Britons would never hold communion in anything with the Romanized Angles any more than with the pagans. And in ch. iv. Bede gives the letter of the Romish bishops, Laurence of Canterbury, Mellitus of London, and Justus of Rochester, to the Irish bishops, in which they say, "We once thought better of the Irish than of the Britons; but we have since learned from Daganus, one of your bishops, and from Columbanus, an abbot, that *the Irish differ in nothing from the British*

[1] *Foxe*, p. 17.

in their manner of living; for Bishop Daganus, when he came here, would not so much as eat under the same roof, in the same house, with us, much less sit at the same table with us. Bede also complains that a similar letter to the British bishops produced no better effect. Thus is the British Christian Church shown to have preserved its purity and independence on any other, from its foundation by St. Paul down to far into the eighth century.

Lastly, the Rev. M. W. Foye proves also from the Romish Bede, that, after all, the greater part of the Saxons were converted by the British Christians, and not by the Romish intruders; that the lasting success of the latter was confined to Suffolk, Norfolk, and Kent, whilst the East Saxons had expelled Mellitus, the Romish bishop, and relapsed again into idolatry; but that Oswald, who had been educated in Ireland as a Christian, converted the whole of his kingdom, which included all the north of England, and the lowlands of Scotland. The Irish bishop, Aidan, to whom Bede gives the highest praises, excepting that "his zeal was not according to knowledge," (*i.e.* he was not a Romanist,) was established as Bishop of Landesfarn; he was succeeded by

Finan, and he by Colman, also Irish bishops. Bede adds, "churches were built everywhere, and possessions and territories were bestowed upon them by royal munificence for the institution of monasteries," *i.e.* colleges for the education of the clergy, such as our modern universities. In like manner, Mercia, including the eighteen midland counties, was converted by its king, Peada, who had embraced Christianity, upon his marriage with a Christian princess of Northumbria. Dinona was consecrated by Finan, and was made Bishop of Mercia. Thus, too, Sigebert converted also in the court of Northumbria, evangelized his people, the East Saxons, who had relapsed into paganism since their conversion by Austin, and he apppointed St. Chad Bishop of London.

It has thus been clearly proved that Christianity was established in Britain by the apostle St. Paul; that it never again expired; that it was flourishing in the west, and even lingering in the heptarchy, when Austin arrived; that the British Church protested against Austin's intrusion, and to that Church was owing the re-establishment of Christianity over the far greater part of the heptarchy.

The Rev. Mr. Foye, in conclusion, alludes to the intrigues by which, many ages afterwards, Rome succeeded in the usurpation, for a season, over the British Church, until the reformation, when our "fathers, at the expense of their blood, recovered their ancient Christian liberties, Christian creed, Christian government, and Christian worship." And he truly says, "that man is not worthy of such forefathers, deserves not the name of Briton, much less of British Christian, who will not do all in his power to preserve his spiritual privileges, and hand them down unimpaired to his children. And, certainly, one definite way of doing this is to be ever on the watch to counteract, and under God's blessing defeat the efforts that are now being made, through the same secret, slow, undermining artifices of intrigue and Jesuitism as have ever marked the progress of the enemy here, to bring him again under the yoke of spiritual bondage."

Justification by inherent righteousness, and not by the righteousness of Christ apprehended by faith[1], "was, after seven months' deliberation, decided by the Council of Trent." To this

[1] *Bishop Hall*, p. 19.

novel detraction from the attributes of Christ, the ancient Church and fathers are opposed. Amongst these are St. Chrysostom, Ambrose, Jerome, Gregory, Augustine, and Bernard, and Anselm, Lombard Bonaventure, &c., &c. This doctrine is as anti-scriptural as it is new; thus St. Paul at Antioch preaches[1], "Be it known unto you, men and brethren, that through this man is preached to you forgiveness of sins; and by him all that believe are justified."

The doctrine of *Merit*[2] was also settled at Trent; "If any man shall say that the good works of a man justified do not truly merit eternal life, let him be anathema!" The ancient Church, and the fathers and preachers, are against this novelty also; thus says the famous Royard, "Whosoever he be that pretends *his merits*, what doth he else but deserve hell by his works?" "We may not," says Bishop Hall, "look for God's reward as of debt, but as of grace." In contradiction to this presumptuous novelty, our Saviour himself says[3], "When ye shall have done all things that are commanded you, say we are unprofitable servants;" and St. Paul[4],

[1] Acts xiii. 38, 39; see also Rom. iii. 22, 24.
[2] *Bishop Hall*, p. 23. [3] St. Luke xvii. 10. [4] Tit. iii. 5.

"Not by works of righteousness which we have done, but according to his mercy he saved us."

The doctrine of the *seven sacraments*[1] is equally new and contrary to Scripture; it also was only determined at Trent in Sess. vii. can. 1. The fathers mention no such number. "Do this," says Bishop Hall, is our warrant from Christ; for the one (sacrament of the Lord's supper) "Go teach and baptize," for the other (baptism) there is a deep silence on all the rest. The other ancient Christian Churches acknowledged no more than two sacraments, nor to this day has the Greek Church adopted any others.

Private sacramental[2], or *auricular confession*, made compulsory under pain of no forgiveness of sin, is admitted even by Cardinal Bellarmine to be a novelty; he says, "The secret confession of all our sins is not only not instituted or commanded by God's law, but it was not so much as received into use in the ancient Church of God."

Public voluntary confession indeed existed in the Latin Church for four hundred and fifty years, until Leo, nor is the comfort of *mutual* confession and advice exchanged between Chris-

[1] *Bishop Hall*, p. 54. [2] *Ibid.*, p. 47.

tians, called in question, for St. James bids "Confess your faults one to another." But it is clearly against Scripture to be compelled to confess to a priest as the only means of obtaining remission of sins.

Whilst this doctrine is, like the rest of Rome's corruptions, anti-Christian, its practice has perhaps produced effects upon society more horrible, more tyrannical, more immoral, than even her principles of treachery and persecution.

Lord Clarendon[1], upon this subject, quotes the bull of Gregory XV., namely, *Confirmatio et ampliatio constitutionis Pii Quarti editæ contrâ sacerdotes in confessionibus sacramentalibus pœnitentes ad turpia sollicitantes.* "The confirmation and extension of the constitution of Pius the Fourth published against priests in sacramental confessions, soliciting penitents to vile deeds." "As the bull of Pius IV. proved that the charge of the horrible adulteries, &c. &c., perpetrated by priests under screen of the confession, did not proceed only from heretical malice, but from truth, so this Pope, near a hundred years after, proves that those horrors continued in spite of the former bull." The

[1] *Clarendon*, vol. ii. p. 533.

general licentiousness of Popish countries is too notorious to need observation. The degeneration of the nobility of Spain in particular, has been attributed to the crimes of the base traitors of the confessional, referred to by Clarendon. Although the virtue which is enshrined in the very nature of England may be safe from the dangers of such villany, and may probably shield the British confessionals from its very whisper, it is scarcely possible that any layman, whether Protestant or Romanist, could read the private instructions of the priesthood for their examination of female penitents, without wonder that such imaginations should exist even in the most depraved of men—without horror at the bare possibility of a female ear being so polluted—without a determination to guard against its risk for the future! With the sentiments of Mr. M'Ghee's address to the Roman Catholic laity, appended to the report of the Bath Protestant Meeting, we may safely assure ourselves, that there is no husband, father, or brother, who when he shall know the facts, if indeed he has a sense of those duties, if he has the feelings of an Englishman, who will ever suffer any female or youth with whom he has influence, again to be

submitted to the anti-Christian and dangerous thraldom of the confessional. Whilst I candidly avow my belief that this will be as it ought to be, the grandest engine with which to knock off their papal fetters, and to lead them to the full conviction of the existence of all the other crimes of Rome, I call upon my Romanist countrymen to use the means, which have not been given in vain, and whose neglect will not be suffered with impunity, I call upon them at least to inquire and judge for themselves. By reading the evidence above at p. 149, *et seq.*, they must be satisfied that the work of Dens is the authorized guide of the priests—let laymen read the instructions for the confessional; if that alone, without the addition of many other books used to prepare penitents, be not enough to open their eyes, and induce them to inquire further, I am indeed mistaken in the British character!

The celibacy of the priesthood, which denies them the finest sympathies of nature, and severs them from the legitimate ties of husband and father, has been at once one of the greatest engines of papal tyranny, and the source of the grossest immorality. The violation of this vow is proved by the papal bulls quoted above, and

by the comfortable provision made in the rules for the confessional for the absolution of such priestly offenders. No one can have been much in Romish countries without being shocked at the light manner in which notorious instances of this violation are treated. The following case, however, is of a still graver nature. This circumstance happened to occur a few years ago, in passing down the Rhone in a steam-boat. Amongst many other passengers, there were the celebrated Rev. — G . . n, of Geneva, and an eminent hierarch of the Romish Church in France. These two distinguished men soon engaged in animated controversy. The last topic discussed was the celibacy of the clergy. Defeated, of course, in the argument, upon this as upon every other Romish abuse, the general disgust of those who had gathered round may be conceived, when this advocate for Romanism had the audacity to defend the frequently immoral conduct of the priests as apostolical, by citing the examples of St. Paul and others, who he said, in like manner, provided themselves with the "holy sisters," whom they so often mentioned! The kind consideration of this modern bishop for his priests, is of a piece with similar papal and epis-

copal indulgences, against which the first of the hundred articles was laid by the Protestants before the Council of Trent in 1545, viz.—"Most bishops and their officials not only allow priests to keep concubines, on condition of paying a tax, but compel those respectable priests, who choose to live continently, to pay the tax, under pretence that my Lord (the Pope) wants money." St. Paul describes[1] those "who shall depart from the faith giving heed to seducing spirits and doctrines of devils," as "forbidding to marry and commanding to abstain from meats," &c. And the practice of the apostles, the bishops, and the priests, of the early Christian Church, as well as of the tribe of Levi amongst the Jews, was opposed to this corruption.

Divine service in an unknown tongue[2] *is so modern* a corruption that even so late as the Lateran Council held under Innocent III., in 1215, the following decree was made; viz., "Because in many parts within the same city and diocese people are mixed of divers languages, having (under one faith) divers rites and fashions, we strictly command that the bishops of the said cities or dioceses provide fit and able men,

[1] 1 Tim. iv. 3. [2] *Bishop Hall*, p. 45.

who, according to the diversities of their rites and languages, may celebrate divine services and administer the sacraments of the Church to them, instructing them both in word and example." And St. Paul sufficiently shows that it is contrary to Scripture[1]; "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall speak into the air." "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me." Bishop Hall justly exclaims[2], "Alas! what service is this, which poor souls are taught to take up with, which God must be content to take from hoodwinked supplicants?"

We now come to the most important point of all; what is to be the guide of our faith and the test of the truth of our religion? I trust that enough has been extracted even here to prove that the modern papal corruptions are opposed to all the ancient Christian Churches, (including the particular Church of Rome,) to ancient custom and tradition, to the ancient councils, and to the authentic writings of the

[1] 1 Cor. xiv.; see the whole chap. [2] *Bishop Hall*, p. 47.

early fathers. But the pure Catholic and apostolic Church of Christ, a branch of which was, after a comparatively short interruption, restored in Britain at the reformation; that Church is content to refer every doubt and every controversy to the pure word of God alone. The authentic[1] writings of the early Christians are indeed revered as the best authorities as to the customs of the ancient Church, as the best explanations of passages of Scripture, whose meaning is subject of dispute in these modern days, and certainly as far better annotations than any that could result from the opinions of modern critics; but no tradition, whether written by the ancients, or orally handed down by apostolical succession, is permitted to contradict or in any way supersede the written word of God. That, and that alone,

[1] I say *authentic*, because in the latter days of Rome's corruptions her followers finding the fathers against them, made every attempt to mutilate or suppress those that contradicted them. Boxhorn, professor of divinity at Louvain, was so shocked at being ordered to expunge above six hundred passages from the fathers, that he conformed to Protestantism. In the sixteenth and seventeenth centuries "indices expurgatorii" were published at Rome, Madrid, and Lyons; vide *Bath Protestant* p. 68, Aug. 1838, in which it is also well observed that the only antiquity which the Romish corruptions can justly claim, is that of Pagan Greece and Rome.

is *our rule of faith*. By that alone we are content that our Church and that of Rome should be tried. The celebrated Downside Controversy, in which the Rev. E. Tottenham gained so signal a triumph over the same Dr. Brown, whose obliging attentions to myself have called forth this little work—that able treatise upon this subject is so familiar to the public, that I refer to it only with this offering of grateful admiration, whilst I add the following epitome from other sources. An admirable article in the *Bath Protestant* for December, 1838, and in the *Dublin Protestant Magazine* for February, 1835, and in Bishop Hall's works, p. 56, may be referred to.

"The chief ground of errors in the Church of Rome, (says Bishop Hall,) is the over-valuing of *traditions*, which the Council of Trent professes to receive and reverence with no less pious affection than the books of the Old and New Testament; and that not in matter of rites and history only, but *of faith and manners* also." The words of the council are, "The holy and general synod of Trent considering, &c., doth receive and regard with *the like affection* of piety and reverence, *all* the books of the Old and New

Testament, *as also* those *unwritten traditions* pertaining to *faith* and *manners* dictated by Christ, as it were, by word of mouth, or by the Holy Ghost, and preserved by a continual succession in the Catholic Church." After enumerating the *Apocryphal books*[1] in the canon of Scripture, it is decreed, if any one "shall knowingly and wittingly contemn the foresaid traditions, let him be accursed." Some of the absurdities pronounced to have been fixed by such traditions, are "lights, incensings, garments, and the ceremonies used in baptism, such as salt, spittle, exorcisms, wax candles, &c[2]." In contradiction to this equal value of traditions as of Scripture, and as to the all-sufficiency of the word of God, St. Austin says[3], "In these things, which are openly laid forth in Scripture, are found *all* matters that contain either *faith or manners*." Athanasius writes, "The holy Scriptures, *inspired by God*, are in themselves *all-sufficient* to the instruction of truth." Again, Tertullian, "I adore the *fulness* of Scripture,"

[1] *Bath Protestant*, p. 154, Dec. 1838.

[2] JORTIN *Eccles. Hist.*, p. 308, quotes Justin Martyr, who suffered in 167, to prove by his account of baptism that no such novelties as these had then crept into this rite.

[3] *Bishop Hall*, p. 57.

and "whatever doctrine has been brought in since the first publication of the Gospel, is heresy." Basil, Bishop of Cæsarea in 379, says, "It is a most manifest argument of infidelity, and a most certain sign of pride, to introdnce anything that is not written in the Scriptures; and to detract from the Scriptures or add thereto, is forbidden by the apostle."

Such extracts might be multiplied endlessly, for, in short, this Romish corruption is contrary, as Bishop Hall expresses it, to "the *full stream of antiquity*, which, though they give a meet place to traditions of ceremony, of history, of interpretation of some immaterial verities, yet reserve the due honours to the sacred monuments of divine Scriptures;" and says the same bishop, "How heinous an imputation do they cast upon the God of truth who *plead traditions derived from him contrary* to his written word." With this universal consent of the early fathers and councils, the Church of England fully agrees in her canons and articles[1]; thus, Art. vi. "Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required

[1] See Articles of the Church of England, VI. XX. XXI.

of any man that it should be believed as an article of faith," &c. With this doctrine of our apostolical Church *restored* in England, agree the confessions of all the other reformed communions[1]. Thus, that of Scotland, Helvetia, Bohemia, France, Belgium, Wirtemburg, &c. In short, with Bishop Marsh we may truly say, "There is not the slightest historical evidence that the apostles transmitted to posterity any rule but what is recorded in the New Testament."

The *Apocryphal books*[2] were not admitted into the canon of Scripture by the Church, even of Rome, until the session of the Council of Trent, held in 1546. It was well known that those books were spurious, and were rejected as well by the ancient Christian Church as by the Jews, but because they seemed to give some little countenance to the modern corruptions of Popery, that modern council adopted them as of equal authority with the inspired word of God. Our Church justly and according to primitive usage, reads those uninspired books only "for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine[3]."

[1] *Bath Protestant*, p. 155; see extracts. [2] *Ibid.* p. 104.
[3] Article VI. of the Church of England.

This doctrine of tradition is against Scripture, thus, St. Paul[1], "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect, thoroughly* furnished unto *all* good works;" again, "Thou hast known the Scriptures from a child, which are *able* to make thee wise unto salvation through faith which is in Christ Jesus[2]."

Our Saviour himself says to those who in like manner corrupted the laws of God with their traditions, "In vain do they worship me, teaching for doctrines the commandments of men;" again[3], "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." It is thus clear that the Scriptures themselves, and the fathers of the ancient Church, are as opposed to tradition, being of equal authority with the word of God, as they are in favour of the full sufficiency of the latter. But not only does the Church of Rome make the word of God of none effect by her traditions, but she absolutely interdicts the reading of the word of God to all but the ministers of her

[1] 2 Tim. iii. 16, 17.
[2] *Ibid.* 15; see also Prov. xxx. 5, 6; Ps. xix. 7, 8.
[3] St. John, v. 39.

tyranny. Thus the Bull Unigenitus, which was admitted by Dr. Murray in his examination before the House of Commons, as received by the Roman church in Ireland, condemns as blasphemous, as injurious to the Church and her customs, &c., the assertion that "The reading of the holy Scriptures is for all men," and especially for women.

Pope Leo XII. in his letter which, in May 3, 1824, was published by the Romish bishops of Ireland, with pastoral instructions to all the faithful, he denounces the Scriptures thus[1], "we exhort you to turn away your flocks, by all means, from these *poisonous pastures*," * * and "*if the sacred Scriptures be everywhere indiscriminately published*, more evil than advantage will arise thence on account of the rashness of men." Even Mr. Charles Butler, one of the most liberal interpreters of English Romanism, admits "that it is well known that since the troubles occasioned by the Albigenses in the ninth and tenth centuries[2], it has been a point of Catholic (?) discipline to prohibit to the laity the reading of the scriptures in the vulgar tongue, without the

[1] Evangelical Letter of Leo XII., p. 16.

[2] *Butler's Memoirs*, vol. i. p. 105.

special leave of their respective pastors." [1] In 1838 the Bishop of Bruges in his charge alludes to the above letter of Leo XII., and denounces the English Bible as an instance of the "sacrilegious perfidy of heretics," in cutting out the Apocrypha, &c., and he says, "With regard to the other translations in the vulgar tongue, the Church only then permits the reading of them to the simple and faithful, when 'these translations are approved by the holy see, or published with *the notes of the holy fathers, or of some catholic doctor*,' because, as the prince of the apostles observes, 'there are in the holy scriptures some passages hard to be understood,'" &c., &c.; hence the decree of the Council of Trent, &c. In 1816 Pius VII. issued a bull in which he calls the distribution of the Bible "a pestilence." Pope Leo XII. in a bull, in 1824, said, that the common translations may proclaim not the gospel of Christ, but the "gospel of the devil." And the Popish Bishop, Dr. Doyle, after telling the story of an Irish peasant who carried a "protestant Bible" with a pair of tongs lest he should be infected, and buried it in his garden, says, "I do admire greatly the orthodoxy of this

[1] *Bath Protestant*, Aug. 1838, p. 58.

Kildare peasant, and should I happen to meet him I shall reward him for his zeal."

As I was myself eye-witness of the circumstance, I will here refer to an anecdote related in the *Bath Protestant* for August 1838, (which see,) in proof that the word of God is blasphemously denounced, even in this quiet and enlightened city of Bath, and that no means are left untried in order to impress converts into the service of Rome. During an address to the inmates of one of our hospitals upon the death of a fellow-patient, the officiating chaplain observed a young woman of the congregation in great distress of mind—the severe illness for which she had lately been sent to the institution had already been pronounced by the medical attendants to proceed from a mental source—although she had partly communicated the cause to the matron, and had conversed much with the lay visitor for the week, it was only to the latter and the chaplain with whom she requested an interview, that next day she completely unburdened her mind. In a manner the most affecting she narrated, that having been servant in a Romish family, she had at length yielded to the incessant efforts of the family and of the priest, and con-

formed to popery. Turned, but not convinced, and uneasy at the idea of what her poor but Christian parents would feel at the apostasy of their child, her misery was turned to horror when the priest insisted upon depriving her of her Bible, and "denounced eternal damnation upon any future attempt to read it." This conflict of remorse and horror, with fear of the tyranny to which she had become a slave, caused the malady which would have ended her days, but for this providential opportunity of a return to peace of mind. Those to whom she unburdened her distress had the happiness to see her publicly receive the Lord's supper, and admitted back into the Church of England. She has ever since lived with her parents in the country beyond the influence that once insnared her, and her conduct has continued as consistent and exemplary as her happiness has been uninterrupted.

But as it may be said that the Church of Rome only interdicts the English or "heretical Bible," and not a version properly guarded with annotations of her own doctors, as mentioned above in the letter of Pope Leo XII., and as it is true that the reading of the latter is some-

times permitted to those more enlightened Romanists in Protestant lands, whom the priest runs not the risk of coercing too much; let us consider the claims which the respective versions have to credit—whether the *authorized* version now in use in the Church of England be the most faithful translation of the word of God, or whether the English translation used by Romanists is best entitled to be so considered[1]. The latter is the work of the two insignificant seminaries of Douay and Rheims, the Old Testament having been translated into English at Douay in 1554, and the New Testament at Rheims in 1584, previously to which seven translations had been made by Protestants. The translation approved by the Church of Rome, and from which the English version was taken, is that made in the fourth century by Jerome, into Latin from the Septuagint, and which is commonly called the Vulgate. Isidore Clarius in the preface to his edition says, that he found this translation so faulty that he corrected eight thousand of the worst errors, leaving minor ones. Although the Council of Trent vouched this Latin edition as the only authentic one, and

[1] Vide *Dublin Protestant Magazine*, Feb. 1835.

although Pope Sixtus V. published a copy, which he commanded should be received as the only true one[1], and from which none should dare to vary in the least particle, yet, after that, Clement VIII. corrected two thousand more errors, and published another "only true copy." Thus does this one instance supply at least ten thousand reasons against the infallibility of the Church, the Councils, and the Popes of Rome.

The following is the history of our "heretical version" of the Scriptures[2]. In the reign of James I. forty-seven divines, the most eminent for piety and learning in the kingdom, were selected for the work; they were divided into six companies, each of which separately translated the same chapter which was then finished, compared with the other five translations by the whole forty-seven. Besides the deep knowledge which these divines had of the original Hebrew and Greek, they had not only the advantage of comparing their own work with the already extant productions of Tindal, Mathews, Coverdale, Whitchurch, with that of Geneva and the

[1] GIBSON'S *Preser.* vol. i. tit. 4.

[2] See FULLER'S *Church Hist.*; see also *Introduction to the Bible*, by BISHOP MANT.

Bishops' Bible, (so called from having been, in 1568, in the reign of Queen Elizabeth, translated by a body of scholars, amongst whom were eight bishops,) as well as with the translations in the Spanish, Italian, and other languages, but they had the privilege, under royal authority, of consulting any learned men in the kingdom. *The phraseology of this, our version*, which, after the labour of three years, was finally published in 1611, *has never been varied through successive editions.* The Rheimish translators and succeeding editors of their version have, with the ignorance or audacity, so common in the teachers of the Romish corruptions, denounced many passages of our version as "intolerable heretical deceits[1]." Their Douay version, has, however, in successive editions, been gradually adopting those very "corruptions!" Whilst the Rev. George Hamilton's admirable pamphlet is referred to[2] as completely proving this fact at large—a few examples may here suffice. Thus, our translation of 1 Pet. i. 25, "And this is the word which by the Gospel is preached unto

[1] Vide Ward's Errata and the Table of Heretical Corruptions, *Rheims Test.* second edition.

[2] Rev. George Hamilton's Pamphlet.

you," is rendered by the Romish translators thus, "And this is the word that is evangelized among you." To this the following charitable and learned annotations are appended: "Here they, (the Protestant translators,) add, *by the Gospel is preached*, in favour of their heresy, that there is no other word of God but the written word only." See Table of Heretical Corruptions, *Rheims Test.* second edition.

Again, "'*By the Gospel*:' these words are added deceitfully and of ill intent, to make the simple reader think that there is no other word of God but the written word; for the common reader hearing this word, Gospel, conceives nothing else." Ward's Errata, p. 87.

After all this fierce condemnation of our "heretical corruptions, &c.," the *infallible* Romish teachers finding that the British people are not always inclined to accept their calumnious representations as truth, and are generally too well informed not occasionally to detect them, have gradually been adopting into their own later editions the very versions which they had denounced, because contradicting their corruptions, when they thought they might do so without detection. Thus the above text now appears in

the Douay Bible, edited by the Romish Archbishop, Dr. Murray, the same as our once reviled "heretical" version, viz., "And this is the word which by *the Gospel* hath been preached unto you." So our version of Rom. viii. 18, "Not worthy to be compared with the glory which shall be revealed in us." This is pronounced by the Rheimish translators, and by Ward, as a gross Protestant mistranslation used against the merit of works, whilst their version renders it "not condign to the glory to come." Dr. Murray's edition has now adopted the "heretical mistranslation."

Again, Acts v. 31, our version is, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give *repentance* to Israel and forgiveness of sins." The Rheimish edition, 1791, renders it, "This Prince and Saviour God hath exalted with his right hand to give *penitence* to Israel and remission of sins." Dr. Murray's edition adopts our version. These specimens, which might be greatly multiplied, are sufficient, to show this gradual adoption of our denounced heretical version. The edition by M'Namara is still full of gross mistranslations in the text, which intended, like the

notes with which it is accompanied, to give colour to the corrupt doctrines and anti-social principles of Rome are, nevertheless, at once evident to the commonest scholar who refers to the original.

Thus, in order to give the sanctity of a sacrament, as their church teaches, to marriage, of which the apostle is speaking, they take the liberty to translate Ephes. v. 32, "This is a great *sacrament*, but I speak *in* Christ, and *in* the church." Our version is, "This is a great *mystery*, but I speak *concerning* Christ and the church." Now, the original being, "*Τὸ μυστήριον τοῦτο μέγα ἐστιν ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν.* Our translators may well defy any scholar to improve their version, *μυστήριον* being clearly not *sacrament*, but *mystery*, and *εἰς*, with an accusative case, meaning upon, or *concerning*, and not *in*. It is also worthy of remark, as Mr. Tottenham has observed, that, out of the twenty-seven cases in which this word occurs in the New Testament, the Romish version renders it as ours does, "mystery" in twenty-six, and only "sacrament" in this one case, which suited their particular purpose!

Again, to give some excuse for their idolatrous worship of relics, they render Hebrews xi. 21, "By faith Jacob blessed both the sons of Joseph, and *adored the top of his rod.*" Our version is, "By faith, Jacob, when he was dying, blessed both the sons of Joseph; and worshipped (leaning) upon the top of his staff." The original is, "*Πιστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*, which any scholar must see at once agrees with our version, and gives no authority whatever for the Romish one, which, again, to suit its purpose, dares not only to mistranslate, but to leave out, a word; for in this case it entirely omits the word *ἐπὶ* (upon), in order to give the false meaning that Jacob worshipped the staff itself, instead of worshipped God, whilst he was supporting his dying frame *upon* his staff.

Another remarkable instance occurs in St. John ii. 4, which, fully conscious that the passage must, even if it stood alone, destroy all excuse for assigning any influence to the Virgin, they have translated "*τι εμοι καὶ σοι γυναι*,"— "Woman, what is it to me and to thee?" Our version is, "Woman, what have I to do with

thee?" and that our version is the true one, is proved, not only by the idiom of the Greek and Latin languages, in the Greek Test. and the Latin Vulgate, not only by the Romish translations, in French and Italian, but by the translation in the Douay version itself of the very same expression in ten other cases, where they had no corrupt purpose to serve[1]. (See Matth. viii. 29—Mark i. 24—Mark v. 7. &c. &c.)

One more example shall dispose of this subject. In order to sanction the efficacy of penance to remit sins, for which true Scripture contains no authority, the word penance, an act of the body, is substituted for repentance, the work of the soul. Thus, St. Matth. iii. 8, "Bring forth, therefore, fruits meet for penance." [2]Now the word which Romanists render penance, and we repentance, is *μετανοία*, which signifying a *change of mind*, *μετα*, and *νόος*, mind, has no more to do with penance than with popery. Lest such corruptions and obscure renderings of the text should not sufficiently mislead the few permitted to read even that version, notes,

[1] See *Dublin Protestant Mag.*, Nov. 1834. See also above, p. 209.

[2] Vide also v. 2. of ch. 3, where the same occurs.

containing the worst corruptions and principles of Rome, have been appended. A reference to "M'Namara's edition of the Douay Bible and Rheimish Testament, printed under the patronage of the Irish Roman Catholic bishops, as the church's infallible doctrine, in 1816—1818, and edited by the Rev. R. J. M'Ghee," will afford abundant tests of the toleration and charity, and love of civil and religious liberty, so largely at present professed by political Papists towards their ignorant heretical dupes. The following are a few examples. Note on St. Luke, xix. 55:—

"As the fact of Elias was not reprehended, neither is the church nor Christian princes blamed by God for putting heretics to death."—On John x. 1, and Heb. v. 1, "All Protestant clergy are thieves, murderers, and ministers of the devil," &c. &c.—On Rev. xvii. 6. "When Rome puts heretics to death, and allows their punishment in other countries, their blood is not that of saints, nor is to be any more accounted of, than that of thieves, man-killers, or other malefactors, for the shedding of which, by the order of justice, no commonweath shall answer." On St. Matth. xiii. 29, 30, "The good must tolerate the

evil, when it is so strong that it cannot be redressed without danger, or disturbance of the whole church; otherwise, where evil men, be they heretics or other malefactors, may be punished and suppressed without hazard of the good; they may and ought, by public authority, either spiritual or temporal, to be chastised or executed."

It could be equally proved that the Unitarian version, both in text and notes, is as contradictory to the truth of Scripture, as even that of Rome, though the practical system of the former may not so much interfere with the peace of society. My present business, however, is with Rome, and I trust that enough has been collected even here to prove the fidelity of our English Bible, and that to the perversions of the Romanists we may most justly apply their own expression, "Intolerable is their deceit." So intolerable, indeed, that those only who have been driven into the disgusting investigation of the Papal system, could credit the difficulty of keeping either feeling or expression within ordinary bounds, as one shameless falsehood, one insulting imposition, one tremendous blasphemy rapidly follows another.

On the other hand, to all who are acquainted

with the history of the *authorized* English version of the Scriptures, it must be evident that no work of man could have greater means of perfection—it *has* stood the test of the past unshaken and unvaried, and for the future it may safely defy alike the criticism of the learned, and the impious efforts of the enemies of truth.

CHAPTER V.

ORIGIN, EXTINCTION, AND REVIVAL OF THE JESUITS.

The order of Jesuits was founded in the year 1540, by Ignatius Loyola, an officer in the Spanish service. In addition to the three vows of celibacy, poverty, and submission to their chief, which are usually taken by monastic orders, Loyola added a fourth vow; viz., that of implicit obedience to the Pope. This additional obligation at once changed the Pontiff's previous opposition into warm approval; and the event proved that Paul had good reason to hail so seasonable a succour to the papal system, which then tottered before the shocks of the growing reformation.

"They (the Jesuits) have considered it their peculiar function to combat the opinions, and to check the progress, of the Protestants. They have used every art, and every weapon, against them, and opposed every tolerating measure in their favour, and incessantly stirred up against

them all the rage of ecclesiastical and civil persecution[1]."

Within half a century, the Jesuits had establishments in every Romish country. "They were celebrated by the friends, and dreaded by the enemies, of the Romish faith, as the most able and enterprising order in the church[2]." Laynez, and after him, Aquaviva, who succeeded Loyola as the generals of the order, and who were still more fitted to the command than Loyola himself, perfected "that system of profound and artful policy which distinguishes the order[3]."

Exempted from all the austere rules and seclusion from the world which belong to other orders, "Whatever tends to instruct the ignorant, and to reclaim or oppose, the enemies of the Holy See, is their proper object." "The general chosen for life by the deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case[4]." "*There is not in the annals of mankind any example of such a perfect despotism,*

[1] ROBERTSON'S *Hist. of Charles V.*, vol. iii. p. 201.
[2] *Ibid.* v. iii. p. 191. [3] *Ibid.* [4] *Ibid.* p. 193.

not over monks shut up in a convent, but over men dispersed among all nations of the earth[1]."

Besides extraordinary letters from the monitors, or *spies*[2], appointed to each province, and from the rectors, who were provided with a secret cipher, known only to the generals themselves, each of the thirty-seven provinces were obliged, by the rules of their order, to send one hundred and seventy-seven reports each year to Rome, where thus annually were received six thousand five hundred and eighty-four secret histories of the civil and religious affairs of every prince and people in the world. Before the end of the sixteenth century[3], the Jesuits had become the chief directors of the education of youth, and the confessors of the monarchs, and the guides of the most eminent men of every Romish country in Europe: they were the instigators of every political convulsion, and the chief movers in every intrigue. Evading the vow of poverty, they also became possessors of enormous wealth, in amassing which, they employed the arts of

[1] ROBERTSON'S *Hist. of Charles V.*, vol. iii. p. 194.

[2] See *Note* to p. 196, *ibid.*, referring to the works of M. de Chalotais, p. 52, and M. de Monclar, p. 431.

[3] *Ibid.* p. 197.

trade, as well as other means less honourable, and in such acquisition they made the advancement of their faith a pretence to further their views. Their numbers increased from the ten disciples of Loyola, in 1540, to ten thousand five hundred and eighty-one, in 1608, until they amounted to nineteen thousand nine hundred and ninety-eight, in 1710, when they possessed twenty-four professed houses, fifty-nine houses of probation, three hundred and forty residences, six hundred and twelve colleges, two hundred missions, one hundred and fifty seminaries (so called from the object of their institution being *to sow* the seeds of Popery in every land) and boarding-schools[1].

As even Jesuits have a bright, as well as a dark side to their character, so to their credit it is just to state that their order has produced more eminent masters in science, and authors and editors of learned and useful works, than all the other orders of their church together[2]; and at Paraguay, where they had no religious opponents to persecute, humanity and civilization were the result of their settlement, which they seemed

[1] Robertson's *Hist. of Charles V.*, vol. iii. p. 198.
[2] *Ibid.* p. 204—5.

desirous to make a model of happy government to the rest of the world.

During the prosecutions against them in France and Portugal, the secret records of their principles came to light[1], and thus have their enormities been revealed to mankind.

As the order of jesuits was thus instituted to oppose the reformation and to propagate the principles of the papal system, which was confirmed by the Council of Trent, so did their zeal and political organization carry into the fullest practice Rome's worst crimes of treachery, persecution and murder. In the preceding pages sufficient specimens have been given of their being the able and the honoured instruments of Rome in the perpetration of her enormous crimes[2]. The following extracts are from the "Confession of Faith," which is imposed by the jesuits upon the apostate Protestants of Hungary, whom they convert to Popery[3].

"5. We confess that the most holy Pope is to be honoured with divine honour and with the

[1] ROBERTSON'S *Hist. of Charles V.*, vol. iii. p. 208.

[2] *Urania* of the Rev. J. W. Dieck, Berlin, 1829, translated by the Rev. J. C. Reichard.

[3] See above, p. 115, to p. 143, passim.

profoundest reverence, just as it is due to the Lord Christ himself."

"7. We confess that the reading of the holy Scriptures is the cause of all corruptions and sects, and the fountain of blasphemy."

"11. We confess that the Pope at Rome has the power to alter the holy Scriptures, and to add and diminish as he pleases."

"20. We curse our parents who brought us up to this heretical faith," &c.

"We also swear that so long as we have a drop of blood in our body we will persecute this cursed evangelical doctrine, and eradicate it secretly and publicly, violently and deceitfully, with words and with deeds, the sword not excluded."

Such was the manner in which the Jesuits carried out their "complete code of perfidy, immorality, and revolt," that they were suppressed in every nation where they had established themselves. Thus in 1604 they were expelled from England; in 1608 from Venice; in 1759, being charged with having instigated the families of D'Aveiro and Tavora to assassinate their king, Joseph I., they were driven from Portugal. The parliament of Paris condemned

their order in 1762, and in 1767 they were banished from Spain. The cause of the Reformation with the power of truth having defeated all the machinations of the Jesuits, and England having relieved herself, by necessary laws, from Popish tyranny, for want of the more legitimate objects for which they were instituted, the Jesuits had exerted their power over the slaves of their own faith; but here also having become intolerable, and being thus rejected, they even attempted to divide empire with the Pope himself. Several pontiffs made efforts to check their crimes, and to curb the insolence of their power: Sextus IV. attempted this, and died suddenly before it was effected: Clement XIII. designing to correct a judgment in their favour, which had been extorted from him, also perished before it was given: and, lastly, Clement XIV., after endeavouring for four years to discover some middle course, found himself obliged to abolish the order altogether. This Pope, in like manner, died within two months after this act of authority; medical evidence proved that he perished by poison, which the revenge of the Jesuits is generally supposed to have administered. This order of the Jesuits become intolerable even by the papacy, was thus finally suppressed in 1773.

The following is extracted from the conclusion of an admirable article on the Jesuits in the *Edinburgh Encyclopædia:* "The essential principles of the institution, viz., that their order is to be maintained at the expense of society at large, and that the end sanctifies the means, are utterly incompatible with the welfare of any community of men. Their system of lax and pliant morality justifying every vice, and authorizing every atrocity, has left deep and lasting ravages on the face of the moral world. Their zeal to extend the jurisdiction of the court of Rome over every civil government, gave currency to tenets respecting the duty of opposing princes who were hostile to the Catholic faith, which shook the basis of all political allegiance, and loosened the obligations of every human law. Their indefatigable industry and countless artifices in resisting the progress of reformed religion, perpetuated the most pernicious errors of Popery, and postponed the triumph of tolerant and Christian principles. Where, then, it may well be asked, whence the recent restoration? What long latent proof has been discovered of the excellence, or even the expedience, of such an institution? The sentence of their abolition was passed by the senates, and monarchs, and

statesmen, and divines of all religions, and of almost every civilized country in the world. Almost every land has been stained and torn by their crimes; and almost every land bears on its public records the most solemn protests against their existence. Even they who loved Popery, but dreaded the atrocities and ambition of Jesuitism, even an infallible pontiff in his cool judicial character, after a most solemn hearing, and in the face of its most powerful advocates, pronounced its condemnation. What new witness has appeared to testify its virtues? What adequate cause has been made out for its revival? If an instrument is wanted (says an able opponent of Jesuitism) which may at once quench the flame of charity, throw us back in the career of ages—sow the seeds of everlasting division—lay a train which is to explode in the citadel of truth, and overturn her sacred towers—we venture confidently to affirm that Jesuitism is that instrument. But as for any other advantages, either to Protestantism or Popery, it is for the Pope or any other infallible reasoner to show. Till some such superior being shall stoop down to instruct us on this point, and to establish a fact, which the Jesuits themselves, for two cen-

turies, and by a whole regiment of folios, endeavoured to establish in vain, we must venture to conclude with our forefathers, with the kings and queens, and parliaments, and judges, and churches of Europe, and with the infallible Pope Clement XIV., that Jesuitism is a public nuisance; and that *he who endeavours to let it loose upon society is chargeable with high treason against the common interests and happiness of his species.*"

Thus have I given a slight sketch of the history and character of a body of men who have been traced as the able instruments of Rome, in perpetrating or instigating most of the tragedies narrated in the preceding pages; and until their insolence became intolerable even to their master the Pope, he made no scruple to employ them to oppose Protestant truth, and to advance popish falsehood. But since the extinction of the Jesuits, even by the fiat of the pontiff himself, it had been the fashion of those *able*, and *discerning*, and *trustworthy* statesmen, who consider history as an old almanac, and and who think that steam, caoutchouc, and gas have elevated modern human nature far above all ancient influences—it had been the fashion of

such men to sneer at the "bugbear apprehensions" of those who wish to preserve the religious and civil liberties of their country. Thus in 1812, the "liberal" and prophetic Mr. Whitbread, when, in a speech in parliament, deriding all apprehensions of the revival of Popery, asked, amongst many similar questions, "Was there any apprehensions of the Jesuits being restored[1]?" Within two years the discernment of that query was tested by the fact that Pope Pius VII., in 1814, revived in full force that very body of men whom all the princes of Christendom, whom former Popes had denounced as too infamous to exist. Pius VII., after declaring the jeopardy to which the vessel of Popery was exposed from the assaults of Protestantism, designates these Jesuits as "the experienced rowers, to whom the bark of St. Peter could most wisely be committed!" To such agents, and to such means, then, has Rome deputed the duty of re-establishing her former tyranny, now, alas! released from the necessary restraints that alone prevented its exertion—to such means of destruction is everything that Englishmen hold dearest at this

[1] *Quarterly Review*, vol. xxxviii. p. 566; see the whole of that splendid article.

moment exposed. By the unscrupulous employment of such atrocious means, then, Popery is rapidly advancing. In proof of this I will only refer to the excellent article, "The Progress of Popery," which originally appeared in BLACKWOOD'S *Magazine*, and which our Protestant associations have since published as a separate tract. Amongst these means terror and corruption are used with the humble classes; the moral principles of the weak are undermined; the ignorant and the indifferent to all religion are cajoled with the false pretences of antiquity, and of the slight difference between the Church of England and of Rome; and many weak minds "change from nothing to nothing[1]," because they find their interest or amusement in

[1] This observation was applied by a Dissenter, to a late conversion at Bath of an intended, but now a "postponed, monk." Mr. Spencer, another "postponed monk," is the subject of many a Sicilian joke, on account of the sudden cooling of the zeal with which he entered the Benedictine convent of Monreale, near Palermo. Although the holy fraternity indulged him with as many dinner parties and as much company as he liked, and spared no pains to humour and to retain the great apostate Inglese, all would not do—he doffed the cowl, and has since found the office of traveller to the firm of Pope, Jesuit, and Co., much more agreeable than monkery.

the fine music and pictures, in the tawdry finery of the dresses, and in all the other theatrical exhibitions of Rome. But by far the largest, and most important and most wicked portion of the new allies of Popery in this country, consists of those who, if not already papists in secret, are content to sacrifice the religious and civil liberties of Britain to power and profit—and of those avowed infidels who justly calculate upon Popery as the most effectual means of destroying Christianity itself. Yes, "The Jesuit is abroad!"

The *Quarterly Review*[1], in relation to the subject of nunneries, observes, "Woe be to the Protestant family wherein a Romish priest finds admittance, for these men are indeed wise in their generation! The first lesson of monachism is to *disregard your parents.* * * * This principle the Romish priest inculcates in its utmost extent when he has obtained the ear of a young woman, and perplexed her with his sophistries. And when he has turned her brain, and separated her even from her parents, he congratulates himself upon having one good work more added to his account in the next world." In practical

[1] *Quarterly Review*, vol. xxii. p. 101.

illustration of this, I beg to refer to the *Bath Protestant* of August, 1838. The first anecdote there related, like the second, to which I have before referred, is, to my own knowledge, strictly authentic. Within the last few years, a young woman, of respectable connexions and character, but reduced in circumstances, was received into a family in the neighbourhood of Bath. Years passed by before the unfortunate father of the family even suspected how a viper had requited the benevolence that had warmed her in its bosom. It was at length accidentally discovered that such indeed was the real character of this traitoress. Acting under the directions of the teachers of that religion, whose creed it is that treachery and all other crimes against Protestants are sanctified by the one end, being to advance the cause of Popery, this worthy tool of Jesuits attended family prayer, and the public worship of the Church of England, in which she even dared to commit the sacrilege of receiving the holy communion! It was then discovered, when too late, that the eldest daughter of the family, whose peace was thus destroyed for ever, had been seduced, by these infamous means, to apostatize to Romanism two years before. Like

her false companion, she had nevertheless, during all that period, successfully preserved the outward semblance of Protestantism, though in regular communion with the Church of Rome, and secretly attending the confessional and the instructions of its priests. To crown this specimen of the tactics of Popery—when upon the fatal discovery, one member of this betrayed and deeply-injured family upbraided the priestly manager of this scene of anti-Christian and anti-British perfidy, he was answered with a smile at his heretical want of understanding, and a somewhat candid avowal that such a proceeding was perfectly allowable and lawful in the cause of the Church! Whilst cases like this sufficiently prove the activity of the genuine principles of Jesuitism, even in the inmost recesses of our English homes, they ought to put all who resist that system upon their guard as to even the companions, instructors, and attendants, who are admitted into their families. And here, I would remark, the want of caution with which parents too often admit historical maps, cards, juvenile books, &c., &c., amongst their children, and tracts, engravings with notices, magazines, &c., sold by vagabond agents, into their houses,

which contain frequently the seeds of Popery, infidelity, and republicanism.

But the question is not as to the ruined peace of individual families—it is not as to any private consideration, but as the *Quarterly Review*[1], upon the affair of the King of Prussia and the Archbishop of Cologne, has well observed, "the question to be decided is not whether a few children in Prussia are to be educated Romanists or Protestants, but whether Protestant princes and senates, or the Pope and cardinals at Rome are to legislate for Protestant nations; whether the free exercise of the reformed faith purchased with the blood of so many martyrs, and secured by the hard struggles of a century, is to be continued or put down by popish intrigue and violence." * * * "The conduct of the Vatican in this recent affair of Cologne fully developes the system of operations. The conduct of the archbishop himself might, perhaps, be interesting to illustrate the general truth that Popery is founded on a lie, and supported by a system of lies. The connexion with Rome, the interference of the Pope, the ultimate objects of the archbishop's

[1] See the whole of the splendid article in the *Quarterly Review*, Dec. 1838, on the "Papal Conspiracy."

movements, and the combination of fraud, falsehood, and treachery, whereby it was to be attained, render it a most instructive lesson to all Protestant kings and nations." "The arrest of a traitor would be the whole of the simple story." "The Pope in the congregation of cardinals publicly approved of the archbishop's conduct, and openly declared himself the champion of rebellion against Protestant princes. He does not scruple to praise the rebel archbishop, the man who broke his word, his oath, and the laws of his country, as a person pre-eminent in all virtue." As to this Pope, who has adopted the portentous name of Gregory XVI., "every one who has lived at Rome knows that the Romans do not charge his holiness with an exaggerated scrupulosity as to the sanctity of marriage." "Never since the reformation, perhaps never since the days of Boniface VIII. was the position of the Pope so menacing as it is at present." * * * "In this one particular then, the right to dictate to all sovereigns, Romanist and Protestant, the Vatican stands more firm than it has done since the Avignon secession. The right has been in a certain sense guaranteed by a great European peace, and confirmed by

the practice of even Protestant princes for twenty-three years. And well the Pope has repaid his benefactors: they restored and fostered him, that he might lay the storm of infidel democracy, and, lo! he appears as the mighty enchanter, who conjures up the boisterous spirit from the deep for his own purposes. The skill which has combined the discordant elements of fanaticism and liberalism, gives him a power which he never possessed since his palmiest days."

"That nation that was for near three hundred years the great bulwark of Protestantism, and the terror of Popery; Protestant England has become an accomplice in the popish plot. It is impossible any longer to disguise the truth. The independence of England seems to be fast vanishing into a dream. Already does not the Pope command popish bishops and priests to be sent to our colonies?—the money grants for the colonial Protestant clergy to be withdrawn?—the murderers and plunderers of Irish Protestants to be pardoned and set at liberty?—the commemoration of a Protestant deliverance to be discontinued?—the clergy of the Anglican Church, from the highest dignitary to the most humble curate, to be publicly insulted? And

are not his commands obeyed? Is it not a fact that the British queen's ministers dare not to ask the opinion of Protestant or English lawyers in matters that concern the maintenance of Protestant law and liberty, but are obliged to follow the advice of the Pope's vassals?" "How incredible, almost inconceivable is it, that a few words spoken by a feeble old man at Rome should pass as law in every country in Europe! but every other consideration is overwhelmed by the astounding disclosure which it makes of the extent of that subjection which British ministers already yield to papal masters." "Relying on this propitious conjuncture, the Pope declares war against the Protestant King of Prussia, and boasts, *by the mouth of his missionaries, that heresy shall not long defile the throne of England.* It is time, therefore, for the Protestants of Great Britain to awake from their slumbers; to dream any longer of conciliation is madness. England has now for forty years since the repeal of the penal laws tried conciliation; and every fresh favour has only helped forward the developement of treason. Ireland, saturated with Protestant blood which has been shed in torrents from the wholesale massacres of 1798 to the murders of

the present hour, cries aloud that Popery is a monster whose ferocity can never be tamed."

"The King of Prussia feels that the hour of resistance is arrived, and has openly declared the line of conduct he means to pursue. Popery has never been able to withstand either the arguments or the arms of Protestants; and some still alive can remember how a Prussian monarch resisted and overcame the combined force of all the popish states of Europe. He had but one ally, and that was England. But what part is England to take in the present contest? A widely spread and powerful conspiracy aims at the extirpation of our religion from the world. The constitution of our country, as well as the universal rule of God's providence, has ordained that the possession or loss of the lovely pearl of eternal truth shall depend upon the free choice of the people. None ever lost the truth but those who had ceased to love it; none ever attained to the enjoyment of its blessings but those who learned to prize it above all things. Upon the will of the English people, therefore, the decision of the mighty question now depends; and every free-born son of England has a voice in that decision. A manifestation must be made

speedily, energetically, and constitutionally, by the Church, with the bishops as their head—by our nobles and representatives in parliament—by the body of the people. The Romanist, in whatever guise he may appear, whether as the promoter of infidel education, the champion of religious liberty, or the proselyting and intolerant papist, is the enemy against whom the war of the constitution is to be waged. It is no time for compromise or compliment, but for open, undisguised, straightforward resistance. Popery has laid aside the mask; the Pope has himself thrown down the gauntlet, and the people of England must openly declare which side they espouse."

CHAPTER VI.

ATTACKS OF ROMANISTS HAVE RENEWED THE CONTROVERSY. — POPISH FALSEHOODS. — THE TERM CATHOLIC.—LEARNING AND RELIGION OF ANCIENT IRELAND.—OSTMEN.—POPE ADRIAN.—HENRY II.—CRIMES AND MISERY OF IRELAND.—REAL CAUSE AND ONLY REMEDY. — APPEAL.—TRUE "JUSTICE TO IRELAND."

"Our controversial warfare had ended; satisfied with victory, as well as thankful for our deliverance, we laid down our arms, willing, as far as possible, to let the points of difference pass out of mind, and look only to those in which we were agreed. This was the disposition of the Protestant church, when the Romanists renewed the war;—when Milner planted his batteries, and Lingard opened his mines, and the corps of sappers commenced their operations under Mr. Butler, and the Baddeleys and Andrewses cast

their stink-pots over our walls[1]." "Once more, with the British Roman Catholics, their religion is become their faction, and they have found allies among the men whose faction is their religion[2]."

Such, indeed, as the reviewer observes, was the disposition of Protestants; but whilst they, in their security, lost even the memory of many important distinctions, the Romanists, long before their late open declaration of war, had never lost an opportunity of imposing "their lie" upon the world, until historical and theological falsehoods, that could not have duped the humblest soldier of the Reformation, have been so perseveringly and so artfully repeated, that not only the ignorant and indifferent, but even our educated laity,—but even our divines,—but even our senates, have tacitly admitted such falsehoods as historical truths. Such were the antiquity and supremacy of Romanism, and the novelty and narrow limits of pure Christianity. Such were many other topics already treated of here. Such, too, is the style "Catholic[3]" most absurdly

[1] *Quarterly Review*, vol. xxxviii. p. 570. [2] *Ibid.*

[3] Archdeacon DAUBENEY'S *Companion*, p. 33, and refers to *Barrow* more fully upon this subject.

claimed, and still more absurdly conceded, of late years, to the Popish system.

Catholic, from *κατα*, and *ὅλος*, the whole together, or, as it is well rendered, "universal," signifies all the congregations of Christians who agree (the whole together) in having "One Lord, one faith, one baptism." Ephes. iv. 5. This is the Catholic church, whose creeds are still preserved in most of her branches;—this is the Catholic church, for which we pray in the liturgy of the Church of England.

This title of *universal*, therefore, cannot belong to any one particular church, whether it be that of Rome, of England, of Greece, or of any other; still less can it apply to that of Rome, even in her ancient purity, for she was not founded when that of Jerusalem, "the mother of all churches," that of Samaria, Syria, Cilicia, and others, were established. It is still more contrary to ancient usage, to reason, and, above all, to Scripture, to apply the title of Catholic to the apostate Church of Rome, and her arrogance in assuming it is not greater than the remissness which has conceded it to her.

When Lord Bacon is treating of "the height of impudency" to which the Romanists of his

age had attained in publishing and denouncing untruths, he says, "These men are grown to a singular spirit and faculty in lying and abusing the world; such as it seemeth, although they are to purchase a particular dispensation for all other sins, yet they have a dispensation *dormant*, to lie for the Catholic faith."

But one of the most signal instances of this perversion of truth, gradually instilled into men's minds, is that respecting the ancient state of Ireland. With the usual artifice with which they attempt to make falsehood pass current, under a small colouring of truth, whilst the Jesuits have truly boasted of the Gospel having been brought to Ireland by St. Patrick—whilst they have truly described the eminent learning and piety of that country in the early ages of Christianity, they have falsely attributed all to Popery. As I hope to show, in the following sketch, which I have condensed from Lord LITTLETON'S *History of Ireland*, with quotations from Usher, Bede, &c., and from Mr. P. D. Hardy's excellent letters, in which see details.

First, as to the ancient learning of Ireland. It appears that no Irish writing, incontestably

anterior to St. Patrick's preaching, has ever been published; that a colony from Bœtica brought in the Phœnician characters, but that the alphabet appears to be the Roman alphabet, reduced to eighteen letters, differently arranged, and with the addition of compounds and slight variations in the forms of the letters[1]. It is stated by Bede that, in the seventh century, many English nobles and others went over to Ireland to study theology, and were there taught and entertained, free of cost, by the Scots[2]. "A most honourable testimony, not only to the learning, but to the hospitality and bounty of that nation."

The Irish clergy, with laudable piety and self-devotion, became the apostles to barbarous and heathen nations; as such they were distinguished amongst the Saxons and Picts[3] of our Britain, as well as in Germany, Burgundy and other lands, so that Ireland, as the mother of these pious men, received the title of "The Country of Saints." In the ninth century, hordes

[1] Lord LITTLETON's *Hist. of Henry II.* vol. iii. p. 1.

[2] The Irish, so called from having been a colony from Scotland.

[3] See above, p. 249—250.

of Danes overran Ireland[1], and persecuted the Christian inhabitants. Amongst many learned men who were driven from their country by that persecution were Albin and Clement, who were received with great honour by the emperor Charles the Great. Of Clement, a contemporary German writer says, that "through his instructions the French might vie with the Romans and the Athenians." John Erigena (Erin-born) was about the same period famous for his learning in England and in France. "Thus did most of the lights, which in those times of thick darkness cast their beams over Europe, proceed out of Ireland[2]." In 853, the Danes under Amlane completely subdued Ireland; they founded the cities of Dublin, Waterford, and Limerick. These invaders, whose country was to the east of Ireland, were from that circumstance called Eastmen, or Ostmen—in 948 these Ostmen became Christians.

Secondly, as to the religion of Ireland. It is evident from clear historical proofs[3], that the Irish metropolitan sees of Armagh, Cashel, and Tuam, remained, until the twelfth century, quite

[1] *Bede.*

[2] Lord LITTLETON'S *Hist. of Henry II.* p. 27. [3] *Ibid.*

exempt from all dependence on any foreign see, that of Rome not excepted. But the Ostmen were not so tenacious as the Irish of the liberty of their Church, for in 1074, Patrick, the Ostman Bishop of Dublin, solemnly promised for himself and successors canonical obedience to Lanfranc, Archbishop of Canterbury, by whom he was consecrated in London. Malcolm, the Ostman Bishop of Waterford in 1096, made the same submission, and these prelates doubtless conceived themselves, as well as their primate in England, subject to the supremacy of the Pope. It also appears, from St. Bernard's *Life of Malachy*, that before 1139 a legatine commission had been given by Rome to a Bishop of Lismore. In that year Malachi went to Rome for a pall, which, as St. Bernard says, "Had been from the beginning, and was still wanting, to the metropolitan see." Pope Innocent received him with great honour, but sent him back as a legate to prevail with his countrymen to petition his holiness for this pall, which, however, Malachi did not live to receive. Finally, in 1151 Pope Eugenius III. sent Cardinal Paparo as legate à latere into Ireland with four palls for the Archbishops of Armagh, Tuam,

Cashel, and Dublin, the latter being then, for the first time, erected into an archbishopric. "Thus the badge of subjection to the Roman pontificate was *at last* received by the Irish metropolitan prelates." Archbishop Usher and other authorities have shown that the religion taught by St. Patrick and his successors until the twelfth century, was the same as that of the present Church of England, in all respects, excepting monkery, which after all, before it was abused, much resembled our modern collegiate institutions.

Pope Adrian IV. (Nicholas Breakspear, an Englishman) in virtue of a pretended gift from Constantine, arrogated to himself the dominion of all islands generally, and of Ireland in particular[1]; and the way having been lately and partially prepared in Ireland for the admission of Popery by the Ostmen intruders, as it had been by the Saxon conquerors in England, Adrian issued his famous bull upon which Henry II. founded his excuse for the conquest of Ireland. That bull states the object to be "to enlarge the boundaries of the Romish Church, to plant Christianity, to root out heresy, and to secure

[1] See this bull at length in *Hist. Hen. II.* . 44.

for St. Peter the pension of one penny from every house." Now this pension of Peter pence[1], thus for the first time claimed as a tribute from each house in Ireland, was instituted by King Offa only as eleemosynary to support English students at Rome. By "Christianity," this bull means Romanism, whilst the "heresy" is the real Christianity which had flourished in Ireland during the previous seven hundred years from the days of St. Patrick, untainted by any popish corruption. Thus the Romish writer, Bernard[2], complains of the Irish of that period as "*Christiani nomine, re pagani; non decimas, non primitias dare; non legitima inire congugia, non facere confessiones; pœnitentias nec qui peterit, nec qui daret penitus inveniri. Usum saluberrimum confessionis, aut ignorabant aut negligebant.*" "In reality pagans, they were Christians only in name; for that they gave neither tithes nor first-fruits; they did not contract lawful marriages (*i.e.* they did not submit to the rites of Rome, but matrimony was performed by the magistrates as a civil contract); that they did not make confessions; that it is quite impossible to find one who will either require or perform penance.

[1] *Hist. Hen. II.* 46. [2] BERNARD *vita Malachi*, cap. 6.

That they were either unacquainted with, or neglected, the most wholesome use of confession."

The letter of Henry II. to Adrian, alleges that as "the Irish were schismatics and bad Christians it was necessary to reform them, and oblige them to own the papal authority which they had hitherto disregarded; and that the most probable means was to bring them into subjection to the crown of England[1]." Again Bede states, that Pope Honorius argued with the Irish to submit to the Roman see, "and not fancy their small number wiser than the rest of the world." "Exhortans ne paucitatem suam in extremis terræ finibus constitutam sapientiorem antiquis sive modernis qui per orbem terræ sunt, ecclesiis æstimarent." And Cummian, an Irish proselyte to Rome[2], in a letter to Segian, abbott of I. Columbkill, asks him "which is likeliest to be right, the Greeks, Romans and Egyptians, or the *Britons and Irish?*"

The Pope's supremacy was not for the first time acknowledged until the Council at Kells, in 1152; and the Culdees, a remnant of that

[1] Bede, *Hist. Eccles.* l. 2, c. 19.

[2] Cummiani *Epistola*, MS. in Bibliot. Cotton.

ancient Church, retained their name and some of their Church lands even down to 1625. The great proportion of Church lands, endowments for schools, &c., &c., were granted before the invasion of Henry II. The Scriptures were their only rule of faith, and were universally read in the vulgar tongue of Ireland. Joannes Scotus, Eugina, and other writers of the day clearly prove that, previous to the conquest by Henry II., the Irish Christians prayed neither to saints nor angels, nor to nor for the dead[1]. That they did not acknowledge transubstantiation; that they received "the communion of the body and blood of their Lord and Saviour," as they termed it, in both kinds; that they knew nothing of purgatory, images, and statues in their churches, or of indulgencies, or, in short, of any of the Romish corruptions. Whilst the Council of Cashel also proves those facts, (vide Canon 7,) that council, convened by the conqueror, Henry II., in 1172 enforced the general and formal adoption by the Irish Christians of the corruptions, as well as of the tyranny of Rome. From that fatal period the learning, the civilization, and the prosperity of Ireland declined,

[1] Vide Mr. Hardy's *Letters*.

until, in these latter ages, when Popery had formed itself into a more complete system of politics, as well as of religion, the utter debasement of that unhappy country was completed. Some of the results we have already seen in the wholesale crimes of 1641 and 1798[1]; and every day, to the present hour, has added fresh evidence that the crimes and misery of Ireland have increased in the exact proportion as their true cause, Popery, has been suffered to prevail. It is as false to attribute these evils to the original conquest by Henry II., politically, as it is to assign the honour of Ireland's pristine eminence to the religion of Rome, which existed not in that country until imposed, with all its attendant ills, by the English conqueror and the Roman pontiff. It is vain to attribute her ills to British government, for whilst the Irish slaves of Rome exhibit a picture of crimes and misery that would disgrace the most barbarous and most heathen nations, the natives of the selfsame Ireland under precisely the same civil government[2], but who are Protestants, are comparatively free from crime, are happy, peaceable, and prosperous. This is most fully proved by the

[1] See above p. 127, 137. [2] See above p. xi to xvi.

parliamentary returns, which Mr. Colquhoun has admirably digested[1]. In these returns (of 1834) it is shown that in those parts of Ireland where Protestants most abound, crimes are fewest, and *vice versâ*[2]. "In Ulster nearly one half of the population is Protestant, *i. e.*, there are 1,100,000 Protestants out of a population of 2,206,000, whilst there are only about 400,000 more Protestants in all the other three provinces of Ireland, thus giving a great majority in numbers to the papist population. Out of 2,000 crimes committed in five months, in Ulster, which has the largest population, there were 300 of these crimes, in Munster 262, in Connaught, with a population scarcely half of that of Ulster, there were 478, and in Leinster, whose population is 300,000 less than Ulster, 963 of those crimes. The proportion of crime in counties where Protestants abounded, as compared with those containing fewest, is as 11 to 25, to 62 to 95. The later charges of judges and the various returns show that the state of crime has continued to increase with the greater indulgence afforded to

[1] See *Ireland, Popery and Priestcraft the cause of her misery and crime*, by J. C. COLQUHOUN, Esq.

[2] *Idem.* p. 35, 36.

Popery. Thus at a late assize at Tipperary, one of the most Popish districts of Ireland, Judge Crampton, when charging the grand jury, is reported to have said, "I cannot help saying the mass of violence and blood appears to give to your county a fearful pre-eminence in crime. A disregard of human life not only beyond every other county in Ireland, but every other part of the civilized world." There were 104 prisoners for trial, of whom 37 were for murder.

Thus Baron Richards, a Whig judge, in his charge at Castlebarr, in 1838, attributes the horrible crimes of the people to the fault of the priests, in not, *at least*, preventing them. In the debate on crime in Ireland, in the House of Commons, March 7, 1839, Mr. Colquhoun, whose excellent work I have already quoted, shows, by Lord Morpeth's own returns, that during the period between July, 1836, and December, 1837, in the first six months there were 843 convictions in Ireland, in the second six months there were 904, and in the last six months 1008: and Mr. Colquhoun also proved, by returns from the prison inspectors of the county of Longford, that the criminals had increased from 393 in 1828, to 1130 in 1838!

He also proves that these crimes did not originate in disputes about land, or landlords and agents. But the late most diabolical murder of the most excellent Lord Norbury,—whose only crime was that of being a Protestant noble,—the exultation of the popish populace at the crime, and the manner in which they have concealed the murderer, would have alone sufficed to show the true character of popery in Ireland. It has long been impossible to effect an insurance on the lives of the Protestant clergy, and those of Protestant laymen may now be deemed as equally insecure. The barbarous murder of the Earl of Norbury when quietly walking with his steward in his own grounds at Durrow Abbey, has thus been alluded to by the local press:—"No language can convey to you the scene of misery that the house presents,—the suddenness of the bereavement, and the unprovoked atrocity of the bloody deed,—nor of the awful feeling of wonder and dread that had taken possession of all. No man ever lived who was more generous in his nature, or who possessed a more warm, kind, or benevolent heart, or one less likely to give offence to any human being, be his rank in life what it might, than Lord Norbury."

Although this tragedy was not wanting to give it point, yet with this last drop in the cup of popish guilt, how doubly beautiful is the following appeal[1]:—"There is, however, a cry more near and more touching still. It is the voice of our brethren in Ireland, lamenting over the murdered and mutilated corpses of their clergy, and their friends, and crying for justice. It is a cry that the mightiest empire the sun ever saw cannot long neglect with impunity. It is the cry of innocent blood that pierces even to the throne of God. Murder is a crime that Providence never permits to go unpunished in individuals or nations. Before God and man, England stands convicted of looking on unmoved at the most fearful multiplication of foul and savage murder that ever blotted the history of nations. All civilized Europe stands aghast at the hard-hearted apathy of the British government, and the unconcern with which British journals proclaim their country's infamy. None ascribe the guilt to the ignorant and deluded barbarians who are the immediate instruments. All charge it upon those who have the power to prevent it, and yet connive at its commission. The very

[1] *Quarterly Review*, Dec. 1838, p. 119.

first and most easy duty of the most uncivilized government,—the first and most urgent claim of the governed,—is the protection of human life. The governors who cannot, or will not prevent, the effusion of human blood, have not taken the first step towards emerging from the savage state. They are totally unfit for their office. Such is the judgment which Europe now passes upon British statesmen. The boasted privileges of the British constitution are compared with the most oppressive tyranny of the sternest despot; and the latter is considered not only more tolerable, but infinitely preferable, for it at least secures life from the lawless violence of the infuriated multitude. The Protestants of Ireland, though they could and would soon put an end to such lawlessness, know too well their duty as subjects to the crown of England to take the sword of justice into their own hands."

Yes! the much calumniated Protestants of Ireland, though indeed but a handful of men in comparison with her multitude of papal slaves, yet, like the similar few of old, they have never bent the knee to Baal, and strong in the true cause of their God and country, and standing on the rock of truth, they are fully able to quell the

storm that threatens to complete the ruin of their unhappy country; but, alas! that storm is directed by powers whom their own principles command them not to resist!

The reviewer continues:—"It is against England, therefore, that the spirits of murdered loyalists, now before the throne of God, cry for vengeance. In a free country like this, the responsibility rests upon the whole people; and therefore the guilt of Irish murder rests upon every individual who holds his peace; and the curse of murder threatens to enter every habitation, from the palace to the cottage. England has only to declare her will that murder shall cease, and it will be at an end. But the declaration must soon be made, or the Divine Justice may let loose those murderous hordes upon the fair fields of our country, which for so many centuries has not been defiled with the foot of an invader. This is what popery intends. Popish priests and French auxiliaries stir up rebellion in our colonies, and to Irish papists, assisted by French and Belgian auxiliaries, is assigned the work of restoring popish ascendency in England."

But that the present horrible state of society in

Ireland cannot depend upon mere human politics, is demonstrated by the evidence of men of every shade of party who have essayed every political nostrum in vain. Thus Sir Robert Peel, when Irish Secretary in 1815, said, "The records of the courts of justice show that such a settled and uniform system of guilt, such monstrous and horrible perjuries could not be found in the annals of any country on the face of the globe, whether civilized or uncivilized. Time alone, the prevalence of a kind and paternal government, the existence of education, were the remedies which must be chiefly relied on." Every honest statesman has had the same complaint to make of the failure of his plans to remedy the ills of Ireland. Thus the fatal measure of 1829 which was ever cried up as the grand remedy by one party, and at last yielded by the other, this has only multiplied those ills of Ireland a thousand-fold. Thus after having descended to the lowest depths of servility and indulgence to the demands of Popery and rebellion in Ireland, the only defence that Lord Normanby could set up for his government of that country, was not that he had effected a cure by such desperate remedies—not that with all his

pardons of convicted felons, the catalogue of crime was curtailed[1], but "that crime was not greater during the government of Ireland by his party than during any similar period for the last sixty years!" Lord Brougham also observed "that nine out of ten days during the last ten years had been consumed by Irish questions." Yet Ireland continues equally the question of all questions! It is not then any mere political considerations either of senates or of parties that can cure the ills of Ireland. The truth cannot be better expressed now than it was by Sir Benjamin Rudyard in the House of Commons in 1641, viz., "I have long been of opinion that our attempts have so often failed because we have not boldly and publicly avowed our religion. Shall the Irish make their religion the cause of rebellion, and shall we be ashamed or afraid to maintain ours? God will not honour them who do not honour him." This is the one true question whose neglect has not only not cured, but multiplied all the ills of Ireland. For the great false step of 1829[2] we had indeed an excuse in

[1] See Debate on Crime in Ireland, March 7, 1839.

[2] At Rome this measure was hailed with unbounded joy, and with the prediction that in ten years England would be virtually again Rome's vassal.

believing the solemn oaths of the Romish hierarchy that their Church had changed her principles, and we provided for our Christian constitution in Church and State, at least all the security that could be found in the most solemn oaths of those whom we admitted to our senate. But, completely deceived by the violation of those pledges in which we trusted, and by the worse than failure of that our ungratefully abused confidence, what explanation can be given for the many later instances in which our Christian institutions have been sacrificed to the popish Moloch? What has united the most opposite elements against them? What has reconciled the Romish Pilate and the infidel Herod, who before were at enmity? What, but the common wish to destroy all religion, or again to set up the idols of Popery? Considering the real cause of all Ireland's woes and their only remedy, instead of curtailing the Church in Ireland her bounds ought to have been preserved inviolate, at least, if not enlarged, for the greater the number of the ignorant and deluded, the greater the number of teachers of truth are needed; the more the sick the more physicians are required. Instead of discountenancing associations for the preserva-

tion of Protestantism and of British connexion, they ought to have been properly regulated and encouraged; instead of now setting up schools of Popery, infidelity, and rebellion[1], all means for teaching Christianity, good order, and happiness, ought to be multiplied. A Christian people ought no longer to be taxed to support the den of Maynooth, which, however well intended and well regulated originally, has been lately clearly proved to be the teacher of the most horrible and most anti-social principles of Rome; whilst as to its practical effects on the people of Ireland, even the *liberal* Mr. Inglis is thus constrained in honesty to speak[2], "I entertain no doubt that the disorders which originate in the hatred of Protestantism have been increased by the Maynooth education of the catholic priesthood. It is the Maynooth priest who is the agitating priest, and if the foreign educated priest chance to be a more liberal-minded man, less a zealot, and less a hater of Protestantism than is consistent with the present spirit of Catholicism in Ireland,

[1] It is well known that the new ministerial scheme of admitting popish priests and popish books to the education of the humbler classes has been submitted to Pope Gregory.

[2] Inglis's *Ireland*, vol. ii. p. 340.

straightway an assistant red-hot from Maynooth is appointed to the parish, and, in fact, the old priest is virtually displaced. *In no country in Europe, no, not even in Spain, is the spirit of Popery so intensely anti-Protestant as in Ireland.* In no country is there more bigotry and superstition among the lower orders, or more blind obedience to the priesthood. In no country is there so much zeal and intolerance among the ministers of religion. I do believe that at this moment Catholic Ireland is more ripe for the re-establishment of the inquisition than any other country in Europe."

It is scarcely possible but that every Protestant who has considered the subject, apart from self-interest or political prejudice, must now be convinced that most of the misery and crimes of Ireland proceed from the papal system. Even enlightened Romanists, whilst sincerely believing their religion to be true, and therefore wishing its domination, must consider the exertion of its extreme principles as a sad necessity with which to obtain that end—they must admit that end to be inconsistent with the toleration of any rival—incompatible with the peace of any community of mixed religions, and the

struggle to effect that end the cause of present ill. If, therefore, Ireland is any longer to contain Protestant inhabitants, if she is any longer to be connected with Britain, unless the Protestants of Ireland, and of Britain, too, apostatize to Rome, Rome's now daring assaults must be resisted, her Jesuit spies unmasked, her awful system exposed. Whilst this is done by the press, by public meetings[1], with the deep research and splendid eloquence of such Christian champions as O'Sullivan, McGhee, McNeil, &c., by the sermon and the homily, and by every fair and Christian exertion of individuals, in public and in private, it behoves the government of a country, whose greatest glory it once was to be the "bulwark of Christianity," not to "deal heavy blows[2]" to Protestantism, but to advance its progress,—not indeed to revive penal statutes against Popery, nor even to repeal the fatal act of 1829, unless just necessity, as formerly, should

[1] The meeting at Bath had at least the good effect of making the teachers of Romanism ashamed of their real system, and of driving them to the vain attempt to deny it, as their only chance of retaining English minds in Romish thraldom.

[2] Ministerial confession that the present government measures certainly "dealt heavy blows and great discouragement to Protestantism."

demand such protection—but certainly to give to Popery her every "great discouragement" that is consistent with due toleration of religious opinion—that is safe from any persecuting attempt to force conversion.

If Britain is justly proud of emancipating the body of the African—let her no longer neglect the far worse, the more real, the mental slavery of her sister Ireland.—If British Christians devote life and fortune to send "the glad tidings" through so many admirable societies, to each distant shore, oh! let them not be less mindful of their Irish brethren. Let not the heart-stirring appeal from Ireland to the British Protestants[1] be made in vain; for it thus truly states, "The only effectual remedy is to be found in the religious reformation of the country, in the extensive diffusion of the holy faith which we profess, that faith which has ever brought in its train constitutional liberty, social dignity, and national prosperity. In the eversion of papistry, darkness, falsehood, and superstition—in the universal diffusion of Protestant light and truth, and the firm establishment of the Protestant

[1] Vide "Address of the Corporation of Dublin to the Protestants of the United Kingdom."

Church." * * * "Let us have a government that will adopt a course of national policy, conceived in the spirit of those private associations whose object is the very one now under consideration—the Protestantising of Ireland on Scriptural principles—and Popery will soon only be known within our borders in the recollection of the evils it has perpetrated." Yes; by royal favour, by government sanction, by parliamentary grants, by private munificence and individual exertions, let such institutions as the Hibernian and Irish school societies, the Irish Curates' Fund (to which I rejoice to see that Her gracious Majesty has given her support), let the Church Education Society for Ireland, above all, let the Church herself be supported and protected, let every Christian effort be made in the true cause of that miserable country. The Irish *Protestant* peasantry are indeed the noblest "peasantry in the world[1]" and there is less crime and more excellence amongst them than perhaps amongst any similar number of their class in any other country: it is well known that their less fortunate Romish brethren groan under their papal slavery, steal all secret

[1] See this subject commenced above at p. xi. to xix.

means of hearing the truth[1], and from their depths of misery, gaze with longing eyes on the happier condition of those who follow her "whose ways are ways of pleasantness, and all her paths are peace." Prov. iii. 17. Let those unfortunates be protected from priestly tyranny, and they will soon, during life, put the same confidence in Protestant pastors, that they so generally repose when they know that death will shield them from the priest's revenge[2].

[1] Amongst similar proofs of this fact, at the last Bath Hibernian meeting, at which I had the honour to preside, the celebrated Dr. Cook mentioned that, on one occasion, when he was addressing a number of poor Irish papists—upon an alarm of the priest's coming, they put out the lights; and thus when the priest could not mark them out for vengeance, they persisted to listen to the truth they so much thirsted after. Dr. Cook at the same time mentioned his successful exposure of the miracle of St. Patrick's well, which from having been annually visited by six or eight thousand persons, had from that period ceased to be any longer imposed upon those poor people. This, surely, like the result of our Bath Protestant meeting, ought to encourage us thus at least to shame the teachers out of their system of imposition, and at the same time to undeceive their dupes.

[2] Similar to the instance of this confidence, mentioned by Mr. Inglis above at p. xii., is this, that the Irish Romanists frequently, if not most generally, entrust the care of their property, when dying, rather to the Protestant clergyman than to the popish priest!

The bounteous God of nature has assigned to Ireland and to her sons every gift to make them the most prosperous, the richest, the happiest of nations. Under the blessing of pure religion she was all this, and blessed herself, she diffused the light of religion, learning, and civilization to other nations—Popery has cast her down from her exalted station to her present lowest depth of degradation. Restore to her the "Sun of righteousness," and his beams shall smile upon her howling wilderness—warm into life her long buried excellencies, and cause her to bloom again as the garden of the world! Oh! grant this only cure for Ireland's ills—this precious boon which, to adapt the words of a lamented statesman[1], "would descend upon that bruised and afflicted country like an angel of mercy, and as showers water the parched and gasping earth, clothing it again with bloom and verdure, so would this blessing restore Ireland herself to health and peace, and the youngest sister of the Union would become the fairest, happiest, and most prosperous of all the branches of the British family." This truly would be "Justice to Ireland."

[1] Mr. Saddler.

CHAPTER VII.

PAPAL MACHINATIONS, THOUGH MORE OPEN IN IRELAND, EQUALLY FORMIDABLE IN ENGLAND.—THE AUTHOR'S REASONS FOR THIS WORK.—ODIUM OF THEIR SYSTEM NOT TO ATTACH TO INDIVIDUAL ROMANISTS, ESPECIALLY TO THE PEERS, WHO EVER NOBLY DEFENDED BRITISH LIBERTY.—EXAMPLES.—LET ENGLISH ROMANISTS JUDGE FOR THEMSELVES.—IDOLATRY THE SUM OF PAPAL RELIGION.—LET ALL GOOD SUBJECTS AND PATRIOTS RALLY ROUND THEIR PROTESTANT THRONE AND LIBERTIES.—CONCLUSION.

BUT although it is indeed in Ireland that the danger is most imminent, although it is there that Protestant life and property are hourly sacrificed, whilst in Britain they are still safe from *corporal* popish violence—although it is in Ireland that the servants of the Pope insolently, and with impunity, usurp the style and dignities of our legitimate prelates, whilst in Britain they still look less proudly to Africa for their sees —although it is in Ireland that the whole of the

second commandment is left out of the decalogue, and the grossest idolatry is openly paraded, and the worst principles of Rome boldly taught and practised, whilst in England a moderately garbled decalogue is substituted, idolatry is subdued, the real principles of Rome are impudently denied, and her whole system diluted so as not to disgust the British taste,—although it is in Ireland that the absolute tyranny of popery wears no mask, whilst in England, the Jesuits' words and manners are milk and honey, though he is stabbing in the dark—and mild in his controversy when few are present and fewer understand; but when publicly defeated, and left without an argument, then, indeed, no brother-priest of Ireland could better show the cloven foot, could more clearly betray his will to expose his conquerors more surely to popular fury and and to popish assassination[1].—Yet let not the Protestants of Britain disregard the cry of Ireland in their own fancied security. In that land

[1] Dr. Brown has given a rich example of this at p. 32 of *Popery Illustrated*, where, foaming with impotent rage at his signal defeat even by laymen, he vainly attempts to excite popular fury against them, and gives a broad hint, in his concluding quotation from a description of the heads of their victims being carried in triumph by the people!

the tide must be staid, or it will soon inundate this. In Ireland, the work is considered as already done. In England, the Jesuits are swarming; through them,—through its mighty engine the Society for "Propagating the Faith," —through the new Romish institute in London, —through a thousand other open or secret channels, the papal power is directing its whole artillery against England.

None can have read, even this little work, much less the eminent authorities to which it refers, without a strong conviction as to the true system and practice of Popery, from its origin to the present hour, whenever it has dared to show itself in its true colours. Most unexpectedly compelled into the arena of public controversy by a sense of duty to which I have painfully sacrificed the cherished hope of general regard, and but little experienced as a writer, this effort may indeed be humble, and far from faultless; whilst, however, I desire not to shelter myself from responsibility, being aware that the retailer is little less answerable than the original authors, I have made quotations from none but what I believe to be unrefuted authorities; and excepting my own self-evident deductions, and the

well-known facts to which I am witness myself, my work consists of such quotations.

Being somewhat prepared, by what has been justly, though perhaps somewhat strongly, termed "Popish ruffianism," I shall console myself for the future by the conviction of the purity of my motives, by the remembrance that martyrs have bled for the faith which entails on me but pointless invective, which, whilst it harms us not, proves the weakness of the assailers, and the strength of our cause. And the glorious hope to bring even a little aid to the true cause of my God and country, shall carry me, undisturbed, through evil report and good report; whilst, as to this little volume, with Jortin I would conclude, "Yet was it designed, slight and imperfect as it is, for the service of truth, by one who would be glad to attend and grace her triumphs as her soldier if successful; or, as a captive, tied to her chariot wheels, if he has, though undesignedly, committed any offence against her."

But amidst all the endeavours which we are imperatively called upon to make, to awaken our countrymen to their danger, and to set before them a true picture of the system from which that danger springs, let us never forget to shield

the individuals who are its real or nominal slaves, from sharing in the odium which is due to few excepting to the system and to its interested teachers. As for the humble classes, they are either compelled by terror, or deceived by impositions, "intended only for the vulgar[1]," into becoming or continuing subjects of the Papacy. Such have a claim upon our pity and our most zealous exertions to rescue them.

Of the few of the upper and intelligent classes who still remain the dupes of Rome, some are weak enough, in all sincerity, to believe the cheat. Their zeal in propagating and supporting what they think the truth, is worthy of honour and imitation by those Protestants whose sincerity it would not be well to measure by the cold support they render to their religion. There are others of that class of Romanists, who though not entirely imposed on, have still not courage enough to change: to such, let these words of St. Ambrose be addressed[2],—"Never blush to change; you are not of such authority as that you should be ashamed to confess you have erred." Others,

[1] See above, p. 190.

[2] JORTIN'S *Ecclesiast. Hist.* 1767. vol. i. vii.

little regarding any religion, employ Romanism as the most powerful political engine to rule "the vulgar;" whilst the rest, looking to time and circumstances to effect a quiet reformation in the principles and practices of their church, privately reject her more atrocious tenets, and secretly determine rather at last to side against her than to permit their exercise. These persons, however, little remember how often equally good resolves have been made in vain, and have been swept away when the torrent came! Their motives, however, are not the less entitled to respect. Of this last class are the majority of the intelligent lay Romanists of England. At no period of our history could these be truly said to have been the abject slaves of Rome, not even at the zenith of Rome's short-lived ascendancy in Britain; not even when the mass of the people were plunged in the darkest ignorance and superstition, would our nobles resign the liberties of our country when openly assailed; and almost every reign exhibits successful *protestantism*, and protecting laws against the Papal usurpation[1], which we owe chiefly to the nobles of our land.

[1] See above, p. 227—229, &c., and DAUBENEY'S *Protestant Companion*, p. 35.

Thus to our nobles, so called Romanists, though they were, we owe the assertion of England's independence on Rome, made in the general assembly at Clarendon, in 1164, in the reign of Henry II.

To the British nobles do we owe the great charter of English liberty, which, supported upon that occasion even by the English clergy, they carried against all the efforts of their tyrant, John, and against all the bulls and interdicts of the Pope, *his* master. To the same protectors, in the reign of Edward I., is due the Mortmain Act, that effectually curbed the Romish avarice, which was swallowing up the property of the country. When, in 1372, Edward III. sent Wickliffe as a commissioner to Rome, to require that the Pope should not interfere with ecclesiastical benefices in England, and when the Pope refused, the same British peers again stood by the liberties of their country, and, in defiance of all the fulminations of Rome, and then against the British clergy, they passed a law against Papal usurpations.

Even in the highest noon of Romanism in Britain, the spirit of her nobles was too free, too truly British, for Papal slavery. The same true

nobility of feeling survives in the present race of Romanist peers and gentlemen of England; *they* have given us no cause to repent of the act of 1829, which, to such as they are, was indeed but an act of justice and of well-deserved confidence. The truest liberties of our country, the best interests of all, especially of the humblest of our people, are still safe with the nobles of our land: was *their* power but greater, the danger of Popery, or of any other destroyer of our liberties, would be less.

The general conduct of the great body of English Romanists, the indefatigable and impartial benevolence of many amongst them, justly demand credit for their assurances, that these horrible papal principles, which are inconsistent with the well-being of society, are no more held by their belief than are the genuine results of those principles sanctioned by the practice of their lives[1]. But such disclaimers are not enough to entitle them to general confidence, to clear them from suspicion of secretly entertaining all the principles of a church to which they profess to belong. If such persons, and I trust that they form a large proportion of

[1] See above, Note to p. 144.

enlightened Romanists, indeed abhor those anti-social principles, yet are so far deluded as still to cling to the communion of Rome, a plain course seems open for their adoption. As one council (Trent) ratified all those obnoxious clauses, let another council, general at least to all of the Romish communion, be convened; let that abrogate the obnoxious points in question, and let the solemn ratification of the pope make such abrogation binding upon every member of the Church of Rome. If this should not succeed, let them then adopt the one remaining alternative, and so far at least protest against that church. The most suspicious of mankind then could not justly deny them their confidence. But, oh! far rather let them free themselves altogether from the thraldom of the priest, commit themselves to the guidance of their God, employ the talents and the judgment which He has not given in vain, and the mists that interested imposture has spread around their mental vision, will vanish before the sun of truth. They will then see that the vaunted antiquity, supremacy, universality, and infallibility of the Church of Rome[1], are idle tales; and that the

[1] See above, p. 218, *et seq.*

genuine fathers, the ancient councils, and all true history, are against them. In the Roman councils[1], the papal bulls, the standards of instruction, and in the annals of Rome's ascendency, they will see the sanction for the most horrible crimes that can disgrace humanity. In the authorized customs of Romish countries[2], they will acknowledge the grossest imposition, idolatry, and superstition, that ever disgraced the most heathen lands. Above all, they will see that our calumniated English Bible[3] is the most faithful version of the blessed Scriptures; they will receive it as the word direct from God himself, and reading it, they will find that it forbids each and all of Rome's corrupted doctrines. Let them even examine those chief portions of their own church-service, which, as belonging to the ancient church Catholic before Rome's modern additions, are retained in the liturgy of the Church of England, and they will find none of Rome's corruptions there. Thus let them study the Apostles', the Nicene, and Athanasian Creeds, which the Church of Rome still holds as containing the genuine faith,

[1] See above, *passim*. [2] Ibid. p. 167, *et seq.*
[3] Ibid. p. 270, *et seq.*

of the ancient apostolic and Catholic church; and when they ask themselves how is it that not one of Rome's distinctive tenets is mentioned there? let the conscience implanted in them by God himself answer, that it is because these tenets are modern corruptions unknown to the church of Christ, and opposed to the word of God.

Let them ask themselves why their deceivers have left out the second commandment from the decalogue—wherever safe from Protestant correction they have dared to do so[1]? and let them study that great command, and learn even from that alone to awake from their errors; for, in a word, all Rome's religious corruptions resolve themselves into the one great crime of idolatry, —that one great peril, which so often ensnared and cast down the ancient people of God,—that true cause of the falling away of so many Christian churches in the East, and of their natural transition to Mahometanism[2]; this is the sad

[1] See above, p. 168.

[2] Burnet, in his invaluable work on the Reformation, attributes the chief success of Mahometanism to the disputes among the Christians in the East, in the seventh century, about image-worship.

cause of Rome's desertion from the Catholic church, this is the false guide that leads her powers to oppose the universal reign of Christ on earth. It is idolatry that sets up a sinful man in the place of (vicar) Christ[1]. It is idolatry not only to bow down before the likenesses of anything human or divine, but to pray to any but to the triune God. But it is not idolatry to devote all the powers of nature and all the works of man, to honour God, to adorn his temples, to pour forth the strains of melody to his name, for "Let the praises of God be in their mouth." "Praise him on the lute and harp." "Let everything that hath breath praise the Lord[2]."

It is not idolatry to receive the "holy communion" with reverence at the *table* of the Lord. It is not idolatry to bow down at the *name* of Him at whose "name every knee should bow[3];" but it is idolatry to raise up a wafer and worship it as very God[4]. Whilst that is but a vain pretence of faith,—but a tree cumbering the ground that "brings not forth fruits meet for repentance[5]"—whilst by our works we shall be judged,

[1] See above, p. 230. [2] Ps. cxlix. cl. [3] Phi. ii. 10.
[4] The Mass. [5] St. Matt. iii. 8.

it is awful idolatry to set up any other name than that of Christ alone, by which we must be saved. It is indeed idolatry to set up any authority, any rule of faith, *in opposition* to the written word of the living God. Let sincere and enlightened Romanists ponder on these things, however homely be their garb, and they will not much longer separate themselves from the true Catholic church of Christ, from which they are divided by the artifice of those whose interest it is to deceive them. In short, with regard to our Romanist countrymen, let us conclude with Bishop Hall:—"Let us never fear that we can *hate error* too much. Let us awaken our holy zeal to a serious and fervent opposition, joined with a charitable endeavour of reclamation. In short, let us hate their opinions; strive against their practice; pity their misguiding; neglect their censures; labour for their recovery; and pray for their salvation!"

Whilst through respect to those honourable Romanists who have not betrayed the solemn covenant upon which they received the remaining privileges of their country, whilst we still have hopes of safety from other sources, let us not demand the repeal of the act of 1829. But

let us call upon all our countrymen, who indeed value religious and civil liberty, which, enjoyed to a fuller and more perfect extent than it has ever attained to elsewhere, has elevated our country, not only to the widest empire, the greatest glory, and most abundant prosperity to be found in the history of the world, but it has elevated her to the truer glory, the greater eminence of being the bulwark of a faith for whose sake the Most High has bestowed and preserved all our other privileges. Whilst that sacred ark remains within her borders, Britain shall never know decay. Let her but yield it to open violence or secret treachery, and Britain will soon follow the fate of other mighty nations that are now no more!

As politicians, then, who wish their country's welfare, let us prevent the ascendency of popery. As loyalists, who feel for our ancestors in their cruel alternative of either expelling their rightful sovereign, or of yielding up their faith; as loyalists, determined that so great a sacrifice should not have been made in vain; as loyalists, devoted to our beloved young queen, and who would not destroy her title to the throne and restore it to the line of Stuarts, in the per-

son of the papal persecutor, the sovereign of Sardinia[1], let us call upon our gracious sovereign to save herself and us, and to preserve our religion and our laws from papal usurpation. May we soon be able to say of our Queen Victoria, in the words of one of my family addressed to Queen Anne[2], his friend and sovereign:—"She is willing that every subject, of whatsoever principles as to religion, should be permitted the free exercise of their devotions, and that toleration may be inviolably maintained; * * * the tyranny of popery is wholly rooted out of her dominions, she taking special care to discountenance the errors of this superstition, because the preservation of the Protestant religion is the great bulwark of our civil rights."

Let Protestant dissenters[3] of every denomination, who are not weak enough to be deceived by the mask of liberalism assumed by popish demagogues, and who can never expect mercy or toleration from the domination of popery—

[1] *Quarterly Review.*

[2] *The Glorious Reign of Queen Anne,* by William Cockburn. 1710.

[3] See the present noble conduct of the Wesleyans, in defence of our common faith.

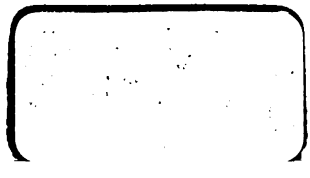
let even the enlightened Romanists of Britain unite to save their country from a tyranny from which they would gladly themselves escape; let them nobly take courage to emancipate themselves from the very name of disciples of a system whose anti-social principles they publicly denounce, whose anti-Christian doctrines they must be too enlightened to believe or practice. Let all true members of that branch of the church Catholic, founded by the apostles in these islands, and now happily established here,—in a word, let all British Christians who indeed value the most essential, the saving truths of Christianity, and upon which they agree,—let all who regard the religious and civil liberties of our matchless country,—let all, all unite to save them from the annihilation now threatened by the machinations of Rome. May it please the God of Christians who has so often brought good out of evil, to turn the persecutions of his church at once to her purification and advancement: and may such a truly Catholic union of Christians, commenced in common danger, continue on, until their united energies shall be made the blessed instruments of effecting the universal reign of the church of Christ on earth.

It is thus that the noble Rhone, though clouded for a space by the troubled Arve, and rippled in its course by a thousand lesser streams, yet still, through every change the Rhone, flows on more bright and more magnificent until received into the bosom of the deep blue Mediterranean, where are no changing tides, no turbid waters, no troublous streams,—but all is beauty, harmony, and peace.

First, then, to save our country, and eventually to accomplish the still more universal good for which our country has the high commission,—the Catholic and single end of Protestant Christianity, to hear the blessed word, and give it to every creature,—let every exertion, private as well as public, forthwith be made; and that the means adverted to above[1], and similar means may be publicly promoted, let petitions be prepared from individuals, from societies, from parishes, declaring what is well known to be the general feeling of the country,—let such be presented to the throne and to our senate; let electors forget all minor differences, and let them return no representatives but those whom they know will defend

[1] See above, p. 325, *et seq.*

and foster the religion, and therefore the liberties, of their country; let these and all other constitutional and Christian means be employed to oppose popery, support Christianity, and thus, indeed, to promote

GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARDS MEN.

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